PERSONAL RECOLLECTIONS OF BRITISH BURMA

TITCOMB

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B. L. R. A. S.

BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.
TOWN HALL, BOMBAY.

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PERSONAL RECOLLECTIONS

OF

BRITISH BURMA.

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Billiton
BURMAH AND THE STRAITS.

PERSONAL RECOLLECTIONS

OF

BRITISH BURMA

And its Church Mission Work

IN 1878–79.

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BY

THE RIGHT REV. J. H. TITCOMB, D.D.,

First Bishop of Rangoon.

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PREFACE.

THE following pages have been drawn up at the request of the Rev. H. Tucker, Secretary of the Society for the Propagation of the Gospel in Foreign Parts, and several other friends, under a hope that they may advance the cause of Church Missions in a country which, while at present little known, is yet full of the deepest interest. They are sent forth by the author for no other purpose than to create sympathy with him in his labours; to extend information concerning a remote portion of the Indian Empire; and to advance the kingdom of our Lord Jesus Christ.

The See of Rangoon, taken out of that of Calcutta, was founded in 1877 through a noble effort of the diocese of Winchester. To the sum of 10,000*l.* raised in that diocese, another 10,000*l.* was added as a benefaction from the Societies for "Promoting Christian Knowledge" and for the "Propagation of the Gospel in Foreign Parts," and from the "Colonial Bishoprics Fund." To these sources of endowment the Indian Government also consented to add the pay of a Senior Chaplaincy. This connection between Rangoon and Winchester has been memorialised in the heraldic arms of the former; on the left side of which stands a "palm-tree" intersected by a shield bearing the "sword of St. Paul and the key of St. Peter." The diocese was created by Letters Patent from the Queen in

the year just stated; providing it with two archdeaconries, and constituting it a part of the ecclesiastical Province of Calcutta. Its area is coterminous with that of British Burma, including also the Andaman and Nicobar islands, and comprising altogether a territory of more than 100,000 square miles.

British Burma consists of three divisions: Arakan, Pegu, and Tenasserim, extending along the eastern shore of the Bay of Bengal, from Chittagong in N. Lat. 22° 30′, to the kingdom of Siam in N. Lat. 10°. The shore, passing by Akyab toward the Bassein river, is rugged and rocky, with a perfect labyrinth of creeks; and is faced by a series of fertile islands, some of which contain valuable wells of mineral oil.

Following E. and N.E. to the mouth of the Rangoon and Sittang rivers, the coast is flat and low; skirting the great delta of the river Irrawaddy, which covers an area of about 11,000 square miles, and is intersected by an immense network of tidal creeks, with paddy fields yielding rich harvests of rice. The richness of the soil may be imagined when the reader learns that, beneath these rice crops, alluvial mould can be often pierced to the depth of twelve feet. From the river Sittang, the coast turns southward, parallel to the western boundary of Siam; inclosing a long and narrow strip of Tenasserim, and facing, at a distance of about twenty miles, a long and beautiful chain of islands called the Mergui Archipelago.

The mountain ranges of British Burma, like its political divisions, are threefold; that of the Pegu Yoma running northward from Rangoon into Upper Burma, and being about equi-distant from, as well as parallel to, the Arakan range on the west, and the Tenasserim range which lies to the east and south. Some of these mountains abound in limestone; and in certain portions there is found granite, greenstone, and hornblende. In Tenasserim even coal has been discovered; but, owing to the difficulty and expense of removing it, the seams are not worked. Excellent tin, however, exists there; also copper ores

in small quantities; and ores of manganese and iron in abundance. Lead has also lately been found in the northern mountains of Tenasserim, as well as in the islands of the Mergui Archipelago.

The principal towns and rivers will be spoken of in connection with the personal narrative which is to follow. Nothing, therefore, will be said of them in this place.

The communications throughout British Burma are mainly effected by water, there being only about 700 miles of road throughout the whole country, and one railway. The tracts of uncultivated land are enormous. These consist of mountain ranges, and other regions covered by pathless jungles. Nevertheless there exists a culturable area capable of reclamation; which, if once effected, would add untold wealth to this young province of the Indian Empire. It is said, for instance, that, in Pegu alone, there are no less than 13,418 square miles of waste land which only requires population in order to become as fertile as any in the world. Even at present there is a total area of land under cultivation to the extent of 2,951,265 acres; and the percentage of increase is steadily rising every year.

The population of British Burma, as reported last year (1877-78), amounted to 3,011,614 souls.

In reference to commerce, the export trade both foreign and coasting, during last year, increased by twenty-one per cent. over that of the preceding year. Of the foreign trade of the province, Rangoon took 94·4 per cent., while of the coasting trade 62·7 fell to the share of that city. The gross receipts of revenue for the same period were 1,988,244*l.*; out of which, after disbursements of every sort, as much as 544,338*l.* (nett cash) was remitted to the imperial exchequer of India.

It is needless to observe, after this interesting (though perhaps somewhat dry) statement of facts, that the material prosperity of the country is very great; and that, under wise administration, it is likely to develop with rapidity. As its wealth, however, largely lies in non-Christian hands, *i.e.* among Buddhists, Parsees,

Chinese, Jews, Armenians, and Mohammedans, it must not be supposed that the prosperity of Rangoon is any true measurement of the local resources available for Christian Missions. Many a long year will have to pass before British Burma can look within herself, however prosperous, for the due supply of her own Missionary finances. Till then, she must still turn her eyes to dear old England,—that "mother in Israel"—who never refuses where she can give of her bread and substance to refresh the faint-hearted and the weary.

PERSONAL RECOLLECTIONS

OF

BRITISH BURMA.

CHAPTER I.

Introduction—Leaving England, and the voyage out—Arrival in Rangoon —Reception—Description of Rangoon and its Inhabitants—General ignorance of its position and character—The nature of its climate.

As these are personal recollections, my readers must kindly consent to a considerable use of the first person singular without indulging in any cynical remarks. No man can give an account of his own experiences unless the egotistical "I" play some part in his story. To suppress it would be an affectation of humility at the expense of truth. Admitting it, therefore, as a necessary ingredient into this narrative, just as a visitor within a foreign city consents to his garrulous *commissionaire* for purposes of information, let me commence by remarking that I accepted the Bishopric of Rangoon in November, 1877, with mingled feelings of faith and fear. The difficulties at first appeared insuperable. How could I, at the age of fifty-eight, break up my parish work, my home, and family? Everything said, "Impossible! You have never hitherto resided in a tropical country, and you have too many family roots and responsibilities at home to allow yourself to be transported to such a distance." In this state of feeling I had almost given up the idea, when voices from one side and another made me pause and count the cost as in the light of a

call from God which was too solemn to be lightly resisted. Passing by this struggle, however, let it suffice to say that, having once made up my mind, I set myself firmly to prepare for "consecration," and for subsequent departure. The latter act was effected with as little loss of time as possible, inasmuch as I was anxious to reach the scene of my future labours before the setting in of the hot season. To be brief, I was on my way to Calcutta, *viâ* Venice and Alexandria, accompanied by three of my daughters and a faithful maid-servant, eight days after admission into my office.

We started for our new country on December 29, 1877, without home, friends, or furniture; but supported by the prayers of many who were left behind us, and by a consciousness that God would give us strength to surmount every difficulty. My children were very brave; and very probably I owed much of my own calmness and self-possession to the noble spirit which they exhibited throughout this painful season.

Of the voyage there need be no chronicle, except to say that we were most hospitably entertained in Calcutta at the Bishop's palace, where kindnesses innumerable were shown us both by himself and Miss Johnson; and where, in addition to our own party, we had the pleasure of meeting my married daughter and her husband—Captain and Mrs. Wyllie. During this time also, the Bishop of Lahore, who had been consecrated in Westminster Abbey the same day as myself, arrived from England. The visit was most opportune, for, as the two dioceses of Lahore and Rangoon had been taken from that of Calcutta, we naturally had many points of interest to discuss.

Leaving Calcutta on February 17, 1878, we arrived safely at Rangoon on February 21, full of thankfulness to our Heavenly Father for His numberless mercies. Not the least of these was the hearty welcome which we received on landing at the Custom House ghaut; where the clergy of Rangoon, and others, met us on the steamer, and escorted us to the Town Church, in which a congregation had already assembled for a short Thanksgiving Service. We were then driven to Mr. Rivers Thompson's, the Chief Commissioner of British Burma, who kindly received us at Government House as his guests, until we could obtain a dwelling-place for ourselves.

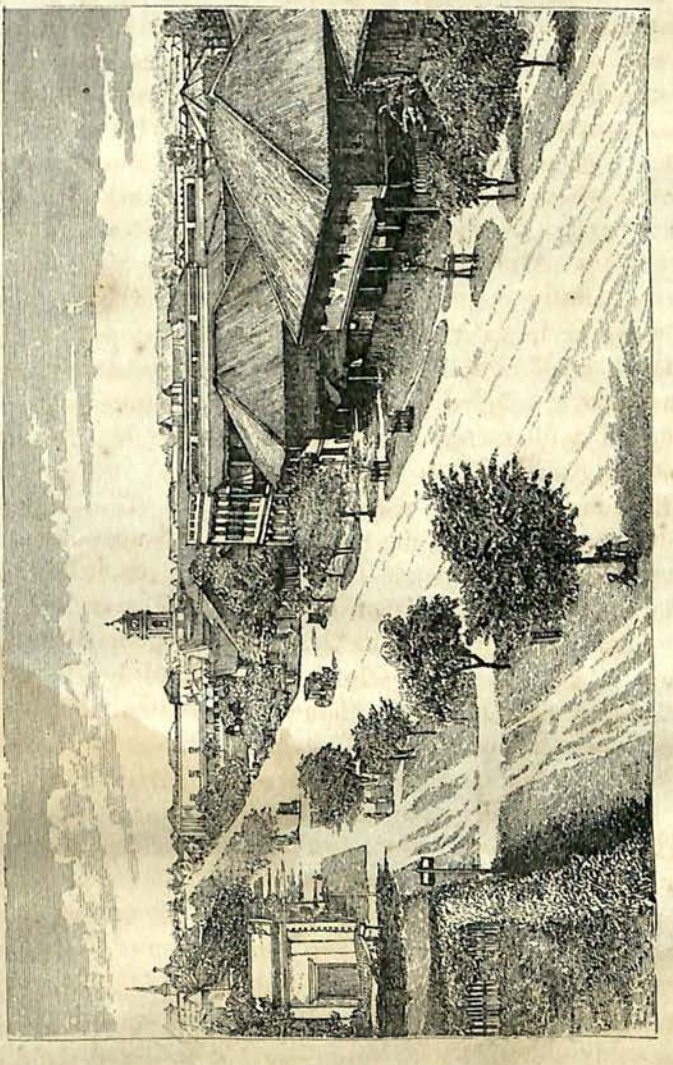
The season in which we entered Rangoon River being especially devoted to the rice trade, all things were unusually busy; so that the shipping which was anchored along its shores impressed us with an amazing conception of the prosperity of the country. Upon steaming into port, indeed, the whole place strikingly reminded me of Liverpool. The line of buildings also—chiefly public offices—opposite to which we were moored, struck all of us as far more like European than Oriental edifices. Thus we were cheered with a home-like feeling from the first moment of our arrival. One thing alone dissipated this sensation, namely, the variety of costumes worn by the inhabitants; for Rangoon may be truly termed cosmopolitan. *First*, we have the indigenous Burmese, whose dresses, when grouped together in any large numbers, form a perfect flower-garden, particularly on Buddhist festival-days, when pink, blue, green, yellow, scarlet, mauve, and every intermediate tint, mark both their turbans and their tunics, or as they are more properly called, "putsoes." Besides which, the women, who walk about as freely as the English, constantly wear flowers in their hair, and that with an art which lends them a peculiar charm; a charm which is rather enhanced than lessened by their merrily pacing the roads with large cheroots, being smoked, or thrust through a hole in the lobe of the ear. I use the word "merrily," because the Burmese are among the most happy, good-humoured people possible; perpetually laughing and joking, never working when they can possibly afford to be idle, and often playing with all the joyousness of children—I grieve, however, to add, with a taste also for gambling, which constantly leads them into fatal quarrels. *Secondly*, we have a large Tamil population from the Presidency of Madras, who come over chiefly as household servants. The reason is, that the Burmese are far too independent to act among the Europeans as household servants. Hence the force of circumstances has induced a great influx of these Hindu strangers, who, for the sake of the high wages which they are able to command, leave their own land, returning to their homes and families as soon as they can save enough to live comfortably. They are generally dressed in white, the men, however, having very frequently red turbans, and the women scarlet linen carefully covering the breast, with one shoulder

exposed. Nor are these the only Hindus. Chittagong supplies us with sailors and boatmen ; Bengal with durwans, barbers, dhobies, and tailors ; Telugu and other parts of India with coolies (or street porters), whose more than semi-nudity adds a peculiarity to the streets which, at first sight, strikes the European visitor with astonishment. Then we have Bengalee Baboos of higher caste, and more refined look, who are employed as clerks in mercantile firms and Government offices. *Thirdly,* there is a large and increasing number of Chinese settlers, employed as gardeners, agricultural labourers, pig-breeders, shoemakers, and carpenters, whose neat coats, either of black or white, and long pigtails, increase the picturesqueness of the streets. Add to this, *fourthly,* Armenians, Jews, Parsees, and Mohammedans, who are generally shopkeepers or merchants, and whose dresses are all more or less divergent, together with European civilians, and British soldiers and sailors in their unmistakable uniforms. Thus we have a mingled mass of people, which give to the roads of Rangoon a character almost peculiar to itself. I certainly saw nothing comparable to it in Ceylon, Madras, or Calcutta.

Of Rangoon as a city, what shall I say ? Undoubtedly it needs description ; for among the greater number of our countrymen, nay, even among Anglo-Indians themselves, it is scarcely known either geographically or pictorially. I have heard men of enlightened education make the most egregious blunders in reference to its position ; while, with regard to its general character, they have evidently thought it a semi-civilised settlement, situated on some miserable swamp. Let it be understood then, that (including its European and native suburbs) it contains about 100,000 souls ; that it possesses a custom-house, law courts, Government and private banks, a railway terminus, municipality offices, revenue and port-trust offices, merchants' offices, public assembly rooms, steam saw-mills, rice-mills, shipbuilding yards, steam-packet offices, several sets of Government barracks, a police and public works department, and a forest department ; that its principal streets are wide, and all its roads so thoroughly metalled with granite as to preserve them from mud even in the midst of the heaviest monsoons ; that it has also a fine town-hall, a public park, a museum and public gardens, a literary and scientific institute with large circulating library,

clubs of various sorts, two daily newspapers, and at least nine places of Christian worship, beside Mohammedan mosques and Hindu and Chinese temples.

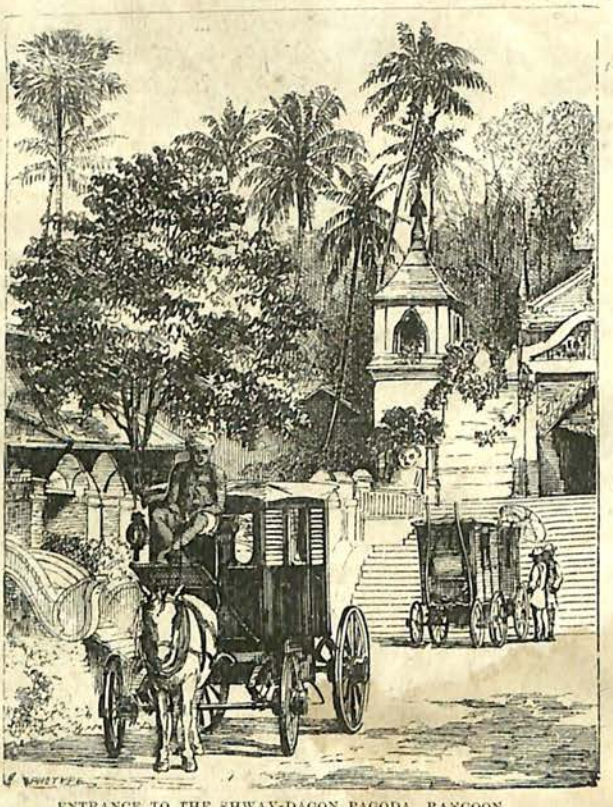
This may suffice for a general description. Speaking of it in



MERCHANT STREET, THE PRINCIPAL STREET IN RANGOON.

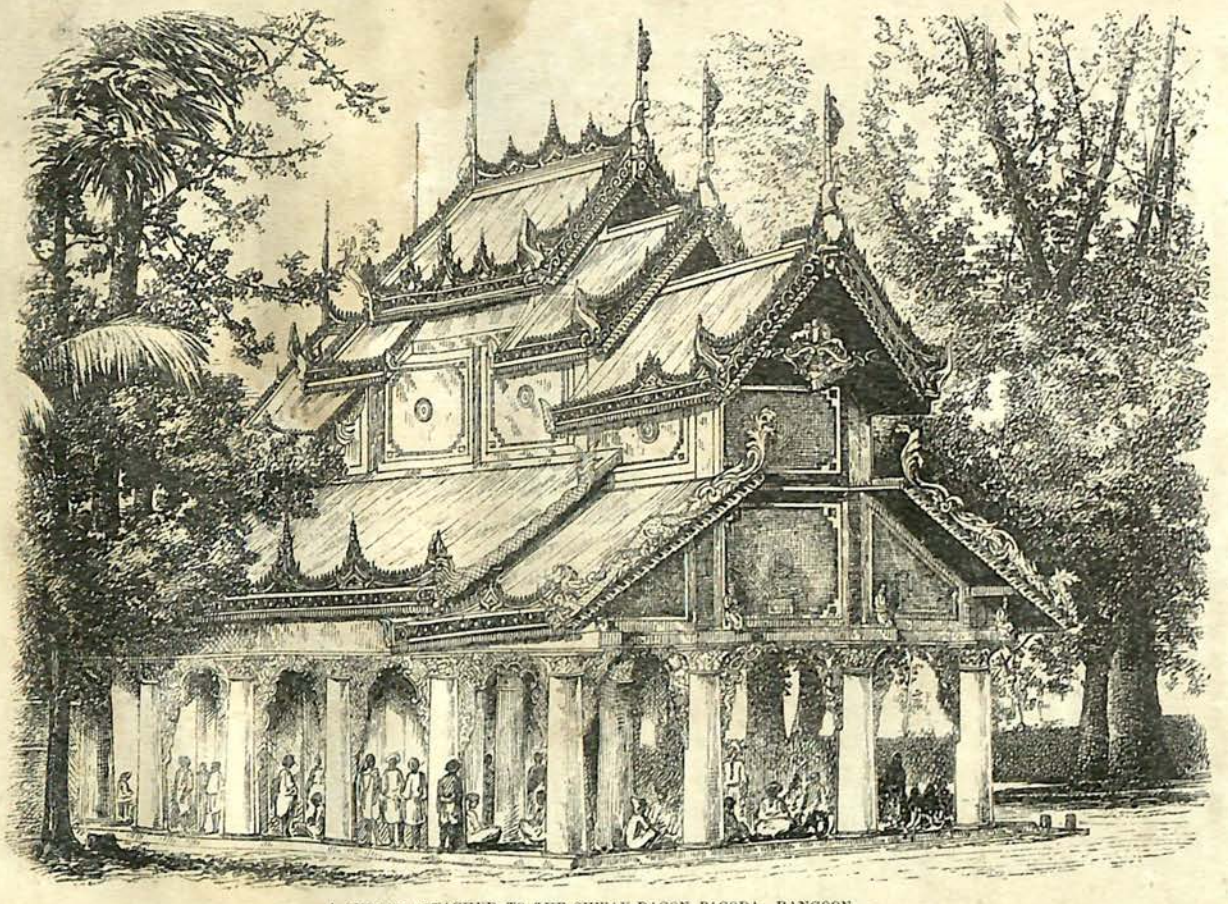
other aspects, let it be understood that almost all roads out of the city are lined with beautiful trees, blossoming at certain seasons with variegated coloured flowers; that the houses of the

European residents are all detached, on roads intersecting one another, in the midst of what looks like a fine park, but which is really the relic of an old primeval forest; and that beyond the chief group of these houses there are extensive lakes, whose banks are covered with tropical verdure of the most luxuriant kind, situated on an elevation of some sixty feet above



ENTRANCE TO THE SHWAY-DAGON PAGODA, RANGOON.

the river; pre-eminent over the whole of which rises the Shway-Dagon pagoda, 300 feet high, and gilded from the top to the bottom, the beauty and wonder of which must be seen to be rightly understood. This building of the Buddhists is supposed to cover eight hairs of the head of Gautama, the founder of their religion. It was commenced 2,000 years ago, and is now regarded as the most sacred building of Burma.

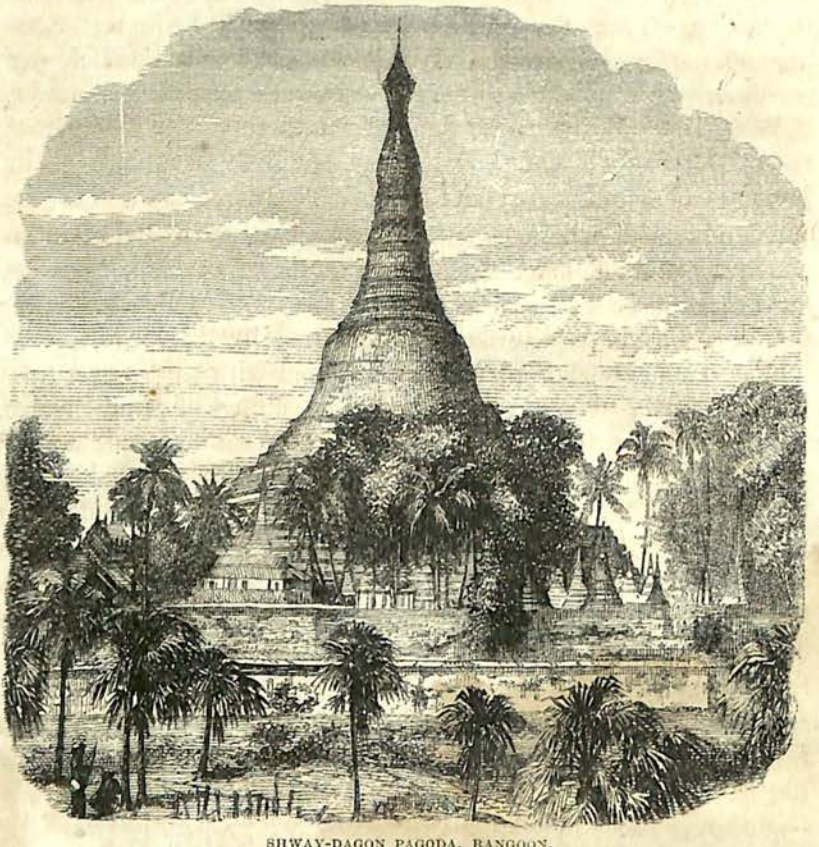


A SHRINE ATTACHED TO THE SHWAY-DAGON PAGODA, RANGOON.

The astonishing verdure of the foliage in this country should be also noticed. Almost all the trees are evergreen. Although the year is divided into two parts, known by the names of wet and dry seasons, which are regulated by the setting in of the south-west and north-east monsoons, and although the latter continue without rain for six months, yet the foliage on the trees is as luxuriant and green at the end of that time as at the beginning. • True, the grass is burnt up with heat; nevertheless, among trees where the roots lie deep, the soil is sufficiently preserved with moisture to make nature an everlasting summer.

There is no European settlement on the opposite side of the river. This side is called Dalla, and is chiefly occupied by the premises of the Bombay and Burma Trading Corporation, the surroundings of which consist of extensive paddy fields, intersected by numerous creeks. On the Rangoon side, there is, however, a large suburb rife with business, called Poozondoung: yet, in the same way perfectly untenanted by European inhabitants. This suburb is plentifully supplied with pure water from the lake just spoken of, greatly to the advantage of public health. And here, while adverting to the subject of sanitation, it may be as well to remark for the benefit of those who have friends in these parts, that British Burma is by no means unhealthy, or unadapted to the European constitution. In the frontier towns of Thayetmyo and Toungoo there is, during the cool season, a fair amount of cold weather: enough to make greatcoats and blankets extremely serviceable. At Akyab, also, the air is cooled by sea breezes up to the end of April. On the more southern coast-line, however, including Rangoon, it must be allowed that cool weather is nominal rather than real. The nights are nevertheless cool for the most part, even in the hottest weather —a circumstance by which one's strength is pleasantly renovated, and daily duties are made cheerful. Of course there are often cases in which persons expose themselves too much to the sun, or who violate the laws of nature by trifling with damp; who indulge in intemperate diet, or persist in over-fatigues without proper food and rest: and who then go home to their relatives saying that the climate has killed them. I admit that, in low situations, such as the banks of rivers and jungle villages, there is necessarily a malarious and feverish climate; but on high ground, and

where European houses are built, there is nothing of the kind. It must be acknowledged, indeed, that where any one, upon entering the country, is enervated by organic disease, the heat and humidity of some parts of Burma produce loss of appetite, and consequent emaciation and distress. But for those in health I am satisfied that it is as fairly salubrious as any tropical country



SHWAY-DAGON PAGODA, RANGOON.

can be. At any rate, I am bound to say of myself, and with this remark I conclude my first chapter, that, after eighteen months' residence in Rangoon, after travelling through different stations in the province, and often sleeping in the open air at nights, I not only never suffered from the slightest ailment, but never even lost my elasticity of spirits, until beaten down by that heavy domestic affliction which drove me back to England.

CHAPTER II.

Settling in our new home—First conference with clergy—Proposals for a cathedral—Ecclesiastical difficulties in Maulmain—Description of Maulmain—Insufficiency of our Mission work there—The mutual relationship of the various Missions—Incident on the sea voyage back to Rangoon—Publication of a Burmese pamphlet addressed to the Buddhists of Burma.

HAVING enjoyed the hospitality of Government House for a week, during which time we were introduced to the chief residents of Rangoon, the "Guest House" was kindly placed at our disposal. This is a building provided by Government for the reception of native princes and embassies, or for any visitors unable to be accommodated otherwise by the Chief Commissioner. It was here that we commenced our first realisation of Eastern life; being obliged to hire native servants, start carriage and horses, and cater generally for ourselves. To this work, however, my eldest daughter set herself with her usual calmness and ability, aided by our faithful servant from England. Of course it was but a temporary refuge; and, therefore, one of the first necessities laid upon me was to seek as quickly as possible a permanent dwelling-place. We found it in a large and excellent house near the town jail, known by the name of "Ferndale," situated in a compound of about four acres and elevated about thirty feet above the river, at about a distance of a quarter of a mile. This house, in common with most of those of the English residents in the place, is built of teak timber, the dwelling rooms resting on posts or piles as in Swiss *châlets*. It is surrounded by large trees, the relic of a primeval forest, in which, fifty years ago, there roamed tigers and elephants. I have been credibly informed, indeed, by old inhabitants of

Rangoon, that within this period a jungle path went from Rangoon to Kemmendine, which is only two miles distant, named "Tiger Alley"; so named because the only way of safely travelling along it was by making up large parties for mutual defence against the tigers. Such are the changes wrought by civilisation.

The furnishing of a house in this country is no easy matter. One has to do it by degrees; purchasing different articles at public sales, whenever any of the inhabitants are leaving for Europe or India. In the hot season, which was now commencing, this was weary and uncomfortable work; but, like all other troubles and difficulties, gave way before patience and perseverance. The solemn responsibility with which I was entering upon my new office gave me quite enough to occupy my mind, and take off my attention from discomforts of a domestic character. I had to face greater difficulties, and settle weightier matters. The organisation of the diocese, as it existed, had to be learned; while the best methods of developing new work no less required to be studied.

Under these circumstances, the first thing I did was to assemble the clergy of Rangoon in private conference, viz., the two chaplains (Messrs. Pearson and Taylor), and the two Missionaries (Messrs. Marks and Colbeck), in order that I might ascertain from them the exact position of ecclesiastical affairs, and consult their views upon matters of the most pressing importance. I took this early opportunity also of explaining my own Church principles; expressing at the same time a fervent hope that we should ever work together in love and harmony, as members of the same Church, and brethren of the same Lord and Master. All of which was most kindly received; and I may add that, ever since, not one word of any serious misunderstanding has arisen between myself and the clergy of the diocese. At this meeting, the subject of a cathedral for Rangoon was opened. It was not my own suggestion, nor should I have broached the subject, because, knowing that so much was required in order to establish a more effective living agency for Church progress, it seemed to me that a large expenditure for cathedral purposes would be premature. It was rejoined, however, that the cantonment church, used by the

military, was merely a tin structure, old, and wearing away; and that it would be therefore well to ask for a Government grant towards a new church on cantonment ground, which should be built, by the additional aid of public subscriptions, upon a scale sufficiently large to accommodate civilians also. The result was that I obtained permission from Mr. Rivers Thompson, the Chief Commissioner, to summon a public meeting in his Banqueting-Hall for the consideration of this subject. The attendance was good; the spirit of the meeting was excellent; resolutions approving the object were passed; and a large Committee was formed for the purpose of approaching Government on the subject.

Such was the first bud of promise in the work of my new diocese. It never ripened, however, inasmuch as the Government of India refused to give the slightest "grant in aid" toward the object. It has consequently, for the present, been abandoned. And yet the effort was not without some indirect effects; for the Town Church has, since then, been wonderfully improved by a new stone pulpit, reredos, choir stalls, lectern, tessellated chancel floor, and bishop's throne. Hence we now call it our Pro-Cathedral, and are content to remain in this state till more auspicious days dawn upon us.

The ecclesiastical condition of Maulmain was the next matter which engaged my attention, and was anything but agreeable. It should be understood that the station was at this time without a Government chaplain; the duty being served fortnightly by one of the Rangoon chaplains. Perhaps it was natural, therefore, that when the Bishop arrived, the inhabitants should have expected him to supply them with a new chaplain; the more so because they had hitherto always enjoyed that privilege in Maulmain. Still more natural was it that they should have become disconcerted and annoyed on finding their Bishop unable to do this. Yet I was conscientiously prevented from doing so; for, on the subdivision of the diocese of Calcutta, the Metropolitan had only assigned to the diocese of Rangoon five Government chaplains out of the Bengal establishment, two of whom were required in Rangoon, one in Thayetmyo, one in Toungoo, and one at Port Blair in the Andaman Islands. Now the importance of these stations would not allow the

permanent displacement of any one of their chaplaincies. I was, consequently, driven by force of circumstances to hold to the arrangements which I found on my arrival; and had no course left me but to propose a public meeting in Maulmain, for the purpose of conferring with the inhabitants as to the best method of meeting this very unpleasant emergency.

Accordingly I visited Maulmain, in company with the Rev. A. C. Pearson, the chaplain who had up to that time been doing temporary duty there. I was hospitably entertained by Donald Macleod, Esq., Judge, who informed me that a very strong feeling prevailed against any proposal which I might make to them for contributions in support of a new chaplain, seeing that they had hitherto been always supplied with one freely by the Government. I must confess that, accustomed as I had always been in England to speak at public meetings, and take part in critical debates, I never met an assembly under a greater feeling of nervous apprehension. I stated my case, however, with as much calmness and clearness as I could command, and boldly proposed that if, on their part, they would guarantee the payment of 150 rupees a month, I would do my best to secure the same sum monthly from the Government. The temper of the meeting was anything but agreeable. Nevertheless there seemed a certain restraining power over it which prevented any actual outburst of anger. To be brief: my proposal was accepted by a small majority of votes, on the understanding that, pending any settled arrangements, I would personally undertake to supply them with a chaplain from Rangoon once a fortnight. This was settled: and from that time I always went over and did the duty myself, except when travelling in other parts of the country on Visitation.

The distance from Rangoon to Maulmain is about 130 miles. The British India Steam Navigation Company's mail packets, owing to their ordinary speed and to the difficulty of the tides, almost invariably have to leave one day and arrive the next. The Company, however, has built a fast-going paddle-wheel steamer for this service, which always accomplishes the journey in one day, starting at 6.30 A.M., and usually arriving at 4.30 P.M.

Maulmain, although by the map it appears to be a seaport,

is, in reality, now about twenty miles from the sea. Its commercial condition is somewhat depressed, having been injured by the transfer of the seat of Government to Rangoon in 1862, when the provinces of Arakan, Pegu, and Tenasserim were united under one central administration. Its trade, however, is still considerable, as the wharfs and wood sawmills evidence by their extension along the river-bank for a distance of three miles or more up to Maboon, where shipbuilding is actively pursued. The river Salween, on which Maulmain stands, empties itself into the gulf of Martaban. Its navigation is extremely difficult, owing to shifting sands. Further on indeed it soon becomes altogether unnavigable, owing to "rapids." Maulmain is extremely beautiful, and has often been called the queen of British Burma. It is embosomed, on both sides of the river, with grand ranges of hills, which are clothed with rich jungle forests to the height of 4,000 feet, except in one direction, where the scene is diversified by a range of limestone rocks taking rugged and picturesque forms, and containing immense caves, which are the wonder and admiration of all visitors. The town is widely scattered, and is built on undulating ground; from different points of which there are exquisite views of the river and its adjacent mountains, with golden pagodas and monasteries peeping out from elevated ridges in the midst of luxuriant foliage.

With regard to our Missions in Maulmain I felt much discouraged. A Burmese Mission which once existed has been abandoned, while the present Tamil Mission is extremely feeble, owing to the Tamil catechist, who has sole charge of it, being afflicted with severe asthma. That this good man (David John) would require to be pensioned off, as disabled, after seventeen years' faithful service, I soon saw plainly enough. Prudence, however, restrained me from acting on too hurried an impulse. On the other hand, I was greatly encouraged by visiting the Orphanage for Eurasian children, which appears to be doing a really good work. I examined one of the head classes in Scripture, and found the children as fully proficient as any scholars in an English national school of the same age would have been. Adjoining this building is the English church of St. Matthew's, attached to the former Government chaplaincy. It is remarkably adapted to the climate, and is well preserved

and appointed, and, better still, well attended by the people. All this made me more than ever regret my inability to station a resident chaplain in the place. I should not be doing justice, however, to my own feelings, if I did not here acknowledge the valuable services rendered to the Church in Maulmain by my kind host previously mentioned; who, being an M.A. of the University of Cambridge, was in the habit of putting on his university hood and surplice, and taking duty both in the church and cemetery, whenever there was no officiating clergyman.

It should be added that both the Roman Catholic and American Baptist Missionaries have large and flourishing establishments here, each putting our own work to the blush, in consequence of their much longer occupation of the field. I need scarcely remark that I entertained no idea of interfering with these workers, still less of assuming hostility towards them; inasmuch as before the appalling mass of heathendom round about us, any form of Christianity, however much we might differ from it, was preferable to a religion in which the blessed name of Jesus was unknown; and that, besides this there was room for all our efforts without the slightest need of jealousy. Nothing indeed more impressed my mind on commencing my work in British Burma than the total absence of all those sectarian cavillings with which, alas! we are too familiar in England. I left my own country filled with polemical strife, and I arrived among Christians where religious strife seemed unknown. Happy is the lot either of Bishop or Missionary who can labour in such a sphere, content to do his own work for God in the cultivation of those first fruits of the Spirit—"love, joy, and peace!"

I left Maulmain in the fast-steaming paddle steam-packet already described. It is known by the name of *The Rangoon* and is a great favourite among the Burmese. On this occasion it was unusually crowded—carrying a large number of hpoonghies (*i.e.*, Buddhist monks), with others, to attend a Buddhist festival at the Shway-Dagon pagoda. Having left my home for the purpose of presiding over the English Church in Burma as its first Bishop, I naturally desired to claim acquaintance, as far as possible, with some of these people. I, therefore, invited one of these monks to meet me on the upper deck—using the services

of a fellow passenger who could act for me as an interpreter. He was extremely polite, but frankly acknowledged that he knew nothing about Christianity. I told him that I wondered he had never desired to make himself acquainted with a religion which had spread so widely through the world; that, for my own part, long before I had the least idea of visiting Burma, I had studied his own religion, and that I, therefore, thought the least he could do would be to make some inquiries respecting mine. He replied that he had no materials for doing so, because nothing existed in the Burmese language, so far as he was aware, which made any attempt to explain it in any formal manner. This remark set me thinking very much, whether it might not be my duty to attempt such a work. On reaching home I resolved to do so. The result was, that in a short time I drew up a pamphlet upon this subject which was entitled *The Christian Religion; or, Thoughts for the Buddhists of Burma*, contrasting Buddhism with Christianity. My aim, in this little work, was to explain the Christian faith in its general outlines: to show how it came into the world; how our ancient forefathers had looked for it through many previous revelations from Heaven which had been preparing them for it; how it reached mankind as a religion suited to all nations, giving joy and peace to human hearts which could never find that peace without it; and how it must one day triumph over every other religion, filling the whole world with truth and happiness, and restoring mankind to perfect and eternal rest. I am thankful to say that this little treatise has, since then, been translated into Burmese, and is now in circulation among the Buddhists. May it prove to be a seed cast within the soil, which shall bring forth fruit hereafter to the praise and glory of God!

CHAPTER III.

Difficulties and encouragements in Mission work among the Burmese—Brief account of Buddhism—Work in Rangoon—Description of St. John's College—Its true Missionary character—Girls' Schools in Rangoon—Direct Evangelistic work in Kemmendine and Alatchyoung.

I AM now going to speak of our general Mission work, with regard both to its difficulties and encouragements, in order that my readers may better realise our actual position in the country.

The first difficulty against which we have to contend is the variety of races and languages by which we are surrounded; namely, the Burmese, Chinese, Tamil, Telugu, and Karen.

Another difficulty is our almost total lack of Christian literature in these languages. The Tamils are, perhaps, best supplied, owing to the greater development of Mission work among that race throughout the Madras Presidency. As for the other languages, good Christian books scarcely exist in them. Even school books fit for Christian children to read have yet to be compiled and published.

In speaking, however, of the Burmese, with whom we chiefly have to do, the greatest difficulty we meet with arises from the fact that Buddhism has been rooted in the soil for upwards of 2,000 years, and therefore lies in the hearts of the people with all the veneration which is due to its antiquity and many immemorial sanctions. It is a religion, moreover, which in spite of its atheistic hopelessness and childish superstitions, is both astute and philosophical. Add to which it has a morality that commends itself to every upright conscience. This gives an immobility of temper to the Buddhists which appears to justify them in asking, "What can we desire better?" Then, again it is

popularised by customs which make its sacred services a series of holidays and pleasure-takings for all its gay-hearted followers.

Nevertheless it is not without an aspect of encouragement. For instance, the total absence of caste among them provides us with many an open door of entrance which is altogether denied to our Missionary brethren who labour in India. In addition to this, the professed veneration which Buddhism enforces towards every religious teacher acts considerably in our favour. In a similar manner, the noble spirit of its toleration, and its reluctance to persecute converts to Christianity, are facts which, though probably founded more upon a complacent confidence in its own stability than on any abstract theories of religious liberty, furnish undoubted aids to us in our work.

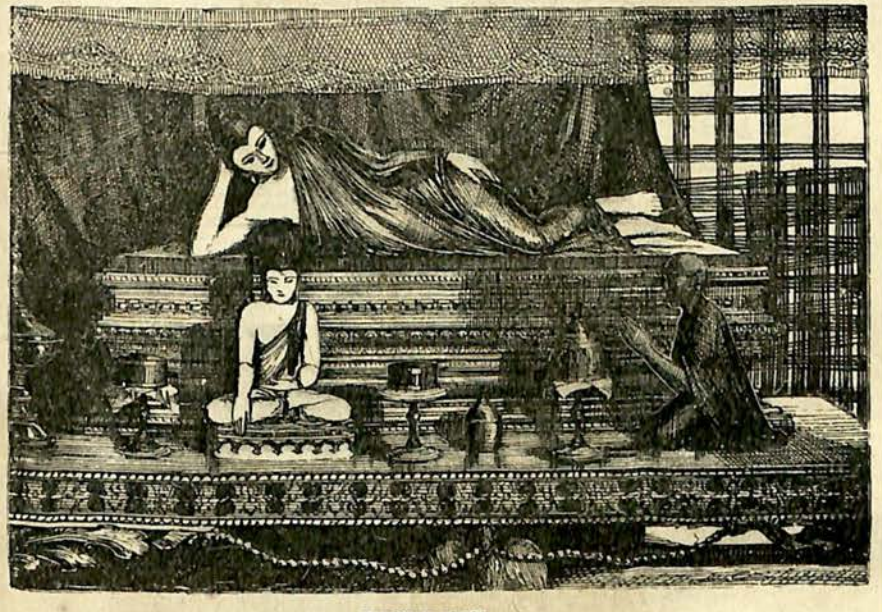
I have no space in this little book to enter upon the elaborate system of Buddhism. Suffice it to say, in the first place, that it is without a priesthood, in any proper sense of the word. We often speak of their priests; but, in reality, they are only religious teachers, or monks bound to celibacy, who dwell in kyoungs or monasteries, and live as professed mendicants upon the daily, and occasionally special, alms of the people. Every morning you may see a company of these men, each carrying a bowl or tray for the reception of the people's offerings as they silently pass by their houses, and each followed by a servant. At every wedding and funeral too, and on festival days, they receive more special offerings. In this way the monasteries become very fairly supported. Nor are these favours undeserved. For each monastery is a place of popular education, where all Buddhist boys receive free instruction in reading, writing, and elementary arithmetic, as well as teaching in the laws of their religion. Neither has Buddhism any system of sacrifice, inasmuch as the taking away of life is strictly forbidden. Three of its finest precepts are, "One should not destroy life;" "One should not steal;" "One should not tell lies." Offerings of flowers, however, on the shrines which surround many of the pagodas, are perpetual. Some of these shrines are very gaily decorated—gold and silver tinsel-work, plates and bowls for offerings, lighted candles, and banners, giving them a strange resemblance to some of the Roman Catholic altars which one

sees in out-of-the way villages upon the Continent of Europe. Images, too, of Guatama (as *Buddha*) are placed around these shrines in profusion. They are made of every substance. They

OLD BURMESE PRESENTING OFFERINGS.

stand, sit, or lie, in all sizes. And before these, as well as before the pagodas themselves, the worshippers are constantly seen

kneeling. Prayers, in any ordinary sense of the word, they offer not, for it is no part of the Buddhist religion to inculcate the superintendence of the world by a Divine Being, nor even the existance of such a being. The idea of a loving Father in heaven who has made the world, and who looks upon the human family as His children, is utterly unknown. They believe, however, in the existence of many invisible spirits, and it is probable that to these supposed beings they may address themselves. But most frequently their so-called prayers are merely repetitions of sentences taken from their sacred books.



BURMESE IDOLS.

It may be asked, perhaps, what moral sanctions this religion can afford for the practice of virtue, and what principle of hope it can provide for its followers after death. To enter into the subject fully would be impossible within these pages. Its importance, notwithstanding, is so great, and the principles involved in it are so striking, that I should be guilty of a great omission if I were not to say a few words respecting it; the more so, because it is one of the most salient points of Buddhism.

The foundation idea of Guatama's philosophy was, that all

sentient existence is an evil, and that the ultimate blessing to be hoped for is utter annihilation. In this sentient existence man is not believed to have any entity within him which may be called his "soul," and which gives him thereby a personal individuality distinctly separable from his body. On the contrary, man is an assemblage of various properties, including all his material, sensational, and mental qualities; none of which are permanent. However moral or intellectual, they are but bodily functions, produced by the contact of our material organs with external objects. There is therefore no such thing

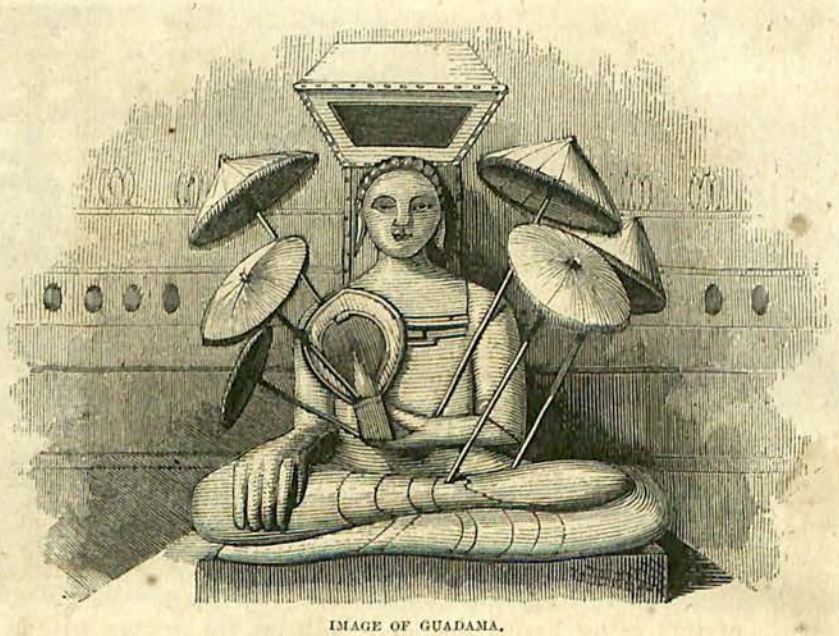
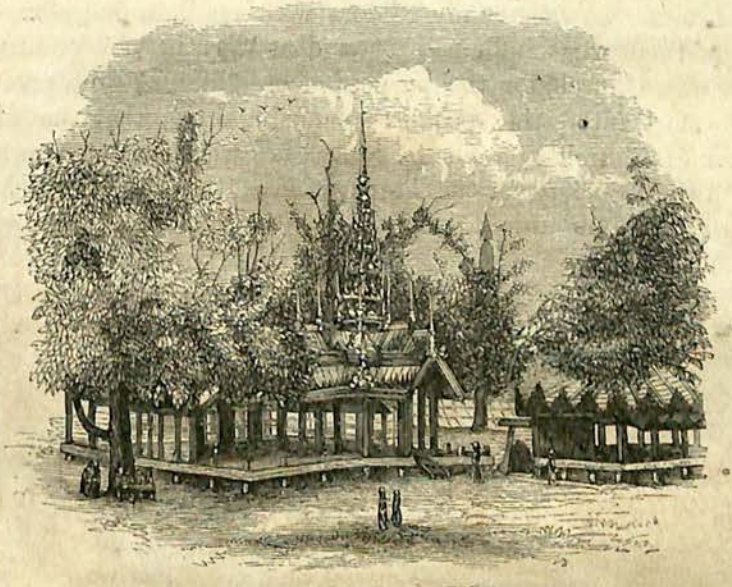


IMAGE OF GUADAMA.

as a "soul." We have rather a compound cumulative existence, and this is subject not only to perpetual changes and decay, but to new formations in almost endless succession, throughout a series of separate births. It is just at this point that what are called moral sanctions enter into the Buddhist belief. For the sentient being which thus arises by a fresh birth is fixed in a lower or higher condition, and has its entire state regulated by the merits of the previous being. If the previous being has been impure and criminal, the new being may reappear in a tiger

or crocodile; if virtuous, in nobler forms than it had before. Herein, then, are great moral sanctions. For whatever a man is, or does, becoming thus traceable throughout future births, it necessarily subjects his future being to the consequences of his past conduct. Hence the longer he continues evil, the longer will existence endure with all its terrible concomitants of pain, sorrow and despair; the longer will he last in a state of restless, changing, metamorphosing decay. On the other hand, the sooner he rises by a succession of accumulated merits,[1] through



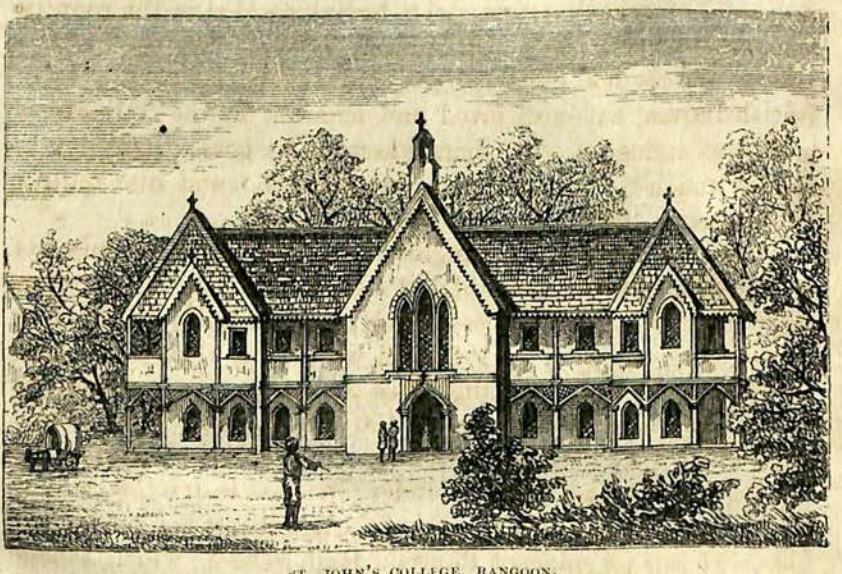
BURMESE ZAYAT OR REST HOUSE.

paths of increasing knowledge and holiness, the sooner will he attain to that state of perfect rest which is generally known as *Nirvana*, but in Burma is called *Nigban*—a state in which there is rest from all sinful desires, the enjoyment of perfect peace, and a total freedom from all those imperfections which usually necessitate, after death, a birth into some new state of existence. Yet even this is not the highest hope of the Buddhist, it is but the last step toward it: that which leads on to annihilation.

[1] One of the most common forms of obtaining merit is the building of Zayats or Rest Houses, affording shelter for travellers and strangers.

For even, in this state of Nirvana, where all his yearnings are extinguished, and where he rests in holy calm unutterable, his life still survives; nevertheless, perfect as it is, it must be subject to decay. The battle is therefore done! Victory over change and restlessness has been achieved! Anxiety is no longer needed about a future birth! In a word, when that state ends, annihilation has been attained! The flickering, smoking flame of the lamp has gone out! The inharmonious sounds of the music of life have all died away! This is the essence of Buddhism.

Let me now carry my readers with me into Rangoon, and show them what influences I found at work in connection with our own Church, for the purpose of enlightening this darkened, yet most interesting people: premising only, that the whole work of Church Missions in Burma is carried on in connection with the "Society for the Propagation of the Gospel in Foreign Parts," and is almost entirely supported out of its annual income.



ST. JOHN'S COLLEGE, RANGOON.

We will first enter St. John's College, situated behind the house in which I lived. This group of buildings stands within

large and beautiful grounds, where the boys have ample scope for their favourite sports of football and cricket, in which they are admirably led by G. Scott, Esq., head master, acting under the principal or warden. It is well to note the fact; for Englishmen must not suppose that they alone have the prerogative of enjoying such games. Football, indeed, has been the national sport of the Burmese from time immemorial, which is a plain proof of the vigour and manliness of their race when compared with the ordinary condition of Orientals, and naturally accounts for their having taken to cricket so readily. The group of buildings spoken of consists first of the warden's dwelling-house, with its outhouses (or *go-downs*) as they are called; and secondly of the school premises, a little distance therefrom. The latter is a noble erection, having an immense central room, with class-rooms attached, capable of receiving 500 boys. To all this there is added a spacious dining-room, bedrooms for boarders, and a beautiful chapel for daily and Sunday services. The college is presided over by the Rev. Dr. Marks, aided by ten vernacular teachers. Dr. Marks is one of the most skilful and successful of schoolmasters: who, having resided in the country for nineteen years, has now learned to speak Burmese like a native, and is not only known throughout the chief part of British Burma, but is so loved and admired by the Burmese as to possess influence over them wherever he goes. Indeed, it is not too much to say that, in many ways, I found him quite a power among them.

At the close of 1871 this Anglo-vernacular college had only 184 pupils, with a daily average of 142 attendances. It will therefore show the encouraging success which has been lately achieved by the vigorous energy of its Principal, when I say that, at the time of which I am now speaking there were over 500 pupils on the books, with a daily average of 450 attendances. The delight with which I first walked into its spacious hall and class-rooms, and beheld this mass of youth under *Christian instruction*, may be well imagined, especially in view of the fact that it has had to compete with our magnificent Rangoon High School; which, though built and conducted by Government at an enormous cost, upon the avowed principle of *non-religious instruction*, has been nevertheless fairly beaten in numbers by this Missionary institution.

Here work is daily commenced by the reading of the Bible in English and Burmese, by the singing of a hymn also, and by prayers in both languages. Does not this show that the Burmese have no objection to Christian teaching; and that, only provided there were a conscience clause for those who objected to it, Government itself might safely introduce some distinctive acknowledgment of God and His Gospel into the curriculum of daily routine? I am aware that this would be accompanied by difficulties not met with in Missionary schools. I trust the time may come, however, when the subject will receive attention, and an attempt be made toward the solution of those difficulties which shall be worthy of our Christian empire.

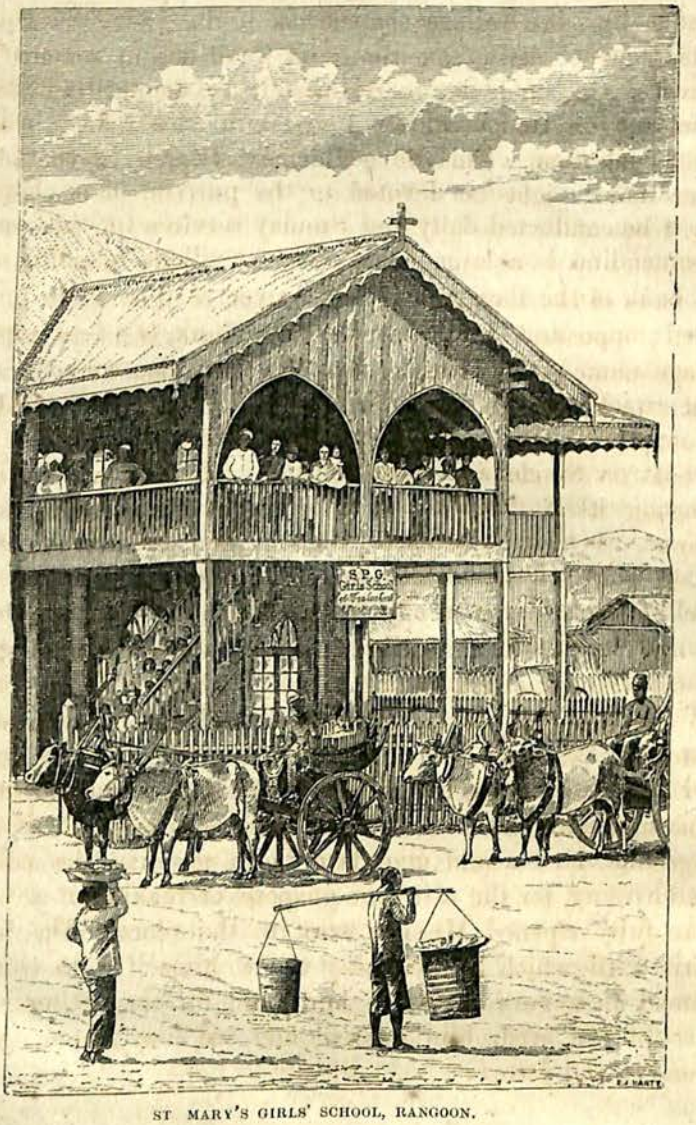
It may be interesting to give a more detailed account of this religious teaching, lest it should be thought that we unduly or unwisely thrust it upon our heathen scholars. Let it be understood, then, that Bible teaching, in all classes of heathens, or in mixed classes of heathens and Christians, is grounded on the historical portions of Scripture—special doctrinal subjects being avoided. Also that school prayers are alone read by a Christian master. This is done before the entire school, the distinction between Christian and heathen being clearly marked by the assembling of the former in the centre of the school. All the heathen boys quietly stand; the Christian boys alone are permitted to kneel. I need scarcely add that no heathen master is allowed to teach from the Bible, and that we forbid the Bible to be made a common class-book for reading, parsing, and dictation. By such rules as these we find everything rightly adjusted. Christianity holds her proper place without being offensively imperious, while heathenism sits under her light without being offended.

I should add that one of the most interesting features of this college is the variety of races represented by its scholars, and the diversity of costume which is entailed by it, causing it to look like a large garden filled with beds of many-coloured flowers. It contains Burmese, Karens, Shans, Siamese, Chinese, Taleings, Mussulmans, Tamils, Bengalis, and Eurasians; from among whom Dr. Marks has educated and sent out young men who now cover the country as clerks and Government officers in almost every department.

In addition to the day scholars, about 110 are also boarders and about twenty Eurasian orphans are also boarded and clothed. It is of course with these boarders and orphan inmates that the college chapel has to do. Services are held in this chapel daily, sometimes in English and sometimes in Burmese. On Sundays also it is thrown open to all the Burmese Christians of Rangoon; for I grieve to say that, up to the present moment, we have no Burmese church in the city in connection with our own Mission. In this college chapel, however, I recognise a spot of many signal blessings, for seventy-five converts have been baptised within it. Nothing more encouraged me, indeed, on my first entrance into the Episcopate, than to take part in the services of this sanctuary, and to be permitted to preach to the boys—the heathens being arranged on one side, and the Christians on the other. Here too I have been permitted to baptise some of the boys, as from time to time they have come forward, renouncing Buddhism and openly declaring for Christ. On such occasions the convert transfers his seat from the heathen to the Christian side of the chapel; after which we feel richer toward God in communion with a new brother. It would surely be impossible for the most prejudiced observer to deny that a college thus conducted is of a distinctly Missionary character.

Not only have we Missionary education thus going on among boys; in St. Mary's school we have a similar though smaller institution, where one hundred girls of different races are in like manner being instructed. This is presided over by Miss Libbis and vernacular teachers, and is doing a thoroughly good work. The Christian girls of this school attend the chapel of St. John's College on Sundays. It is superintended, in common with other girls' schools of which I shall have to speak in their proper places, by a "Ladies' Association" committee, working in connection with a "Ladies' Association" in London, belonging to the S.P.G., and from which all our Burmese girls' schools are liberally supplied with funds. At the time of my arrival in Burma we had also another of these schools in Poozondoung, with twenty-seven scholars, under the charge of Mrs. Hamilton. As far, therefore, as educational work is concerned, I think our Rangoon Mission may be considered to be in a very satisfactory condition

Let me now speak of what is being done in the way of more direct evangelistic work in this city among the Burmese. The



ST MARY'S GIRLS' SCHOOL, RANGOON.

field of labour, I am sorry to say, is by no means so well developed as the former. Yet, by God's blessing, it has considerably improved since the time of my arrival in Rangoon. At that

period the central residence of the Mission was in Kemmendine, a suburban village between two and three miles from the centre of the city, under the charge of the Rev. J. A. Colbeck, assisted by two Burmese catechists. Mr. Colbeck exhibited signs of true missionary zeal and devotion in a remarkable degree; living in a native Burmese house among Buddhists, in a single upper room, which served him as a study, bedroom, and dining-room. This he generously did, in order that the lower room might be devoted to the purpose of a chapel, in which he conducted daily and Sunday services for the converts. Kemmendine is a large and important village, standing on the left bank of the Rangoon, or Hline river, as it is more properly called; opposite to which, on the other bank, is a less important village named Alatchyoung. In this place also we have a resident catechist and a small Mission work, equally superintended by our S.P.G. Missionary, the converts from which come across by boat on Sundays to Kemmendine. These two villages, with Rangoon itself, formed the area of Mr. Colbeck's Burmese labours. I shall not easily forget the first visit I paid to Mr. Colbeck's house in Kemmendine, when climbing up to his dwelling-room by a rough ladder, and afterwards attending evening service in his little chapel, I witnessed the simplicity, yet earnestness, of his loving labour for the Lord. I could but feel that all this was a germ of Divine life which, as chief pastor, it was my duty to cherish with my best powers. Nor can I ever forget the hearty zeal with which he one day came to me, and said that he was about to purchase half an acre of ground, if I would give him permission, in the village of Alatchyoung, for the ultimate purpose of making it a plot for more fully ripened Mission work in the place. The life and spirit with which he evidently threw himself into this work seemed an augury of the highest good for the future; so that I could but wish him success, and bid him go on, in God's strength, and prosper.

CHAPTER IV.

Continuation of Rangoon Missions—The Tamils—Native sub-deacon and congregation—Welcome to the Bishop—The Chinese—Anxiety for Baptism—Admission of forty-two converts into the Church of Christ—Pledges of sincerity.

STILL supposed to be in Rangoon, we shall now survey two other fields of Missionary labour.

Of the Tamils I have already spoken. They are a tolerably large body, chiefly belonging to the poorer classes, occupying the position of household servants and gharrie drivers. Among these I found an active, well-trained, and most useful catechist and sub-deacon, named Samuel Abishekanathan, who spoke and wrote English both fluently and grammatically. As a race, indeed, I think the Tamils have a wonderful linguistic faculty, very often learning three languages with great facility. It is the fashion throughout Burma to run down this people as miserably degraded and ignoble, yet without reason. For though doubtless, many of them are immigrants of the lowest class from Madras, and even the best of them are deficient in that moral and physical strength which mark the races of Europe, they nevertheless retain remnant roots of a stock which many centuries ago held sway over the greater part of Southern India, where they exercised imperial power. Be that as it may, they are proved by experience to be capable of receiving the truths of Christianity, and are not without excellent points of character. Among these may be named trustfulness, gentleness, and warm-hearted affection, to all of which I can bear my personal testimony.

These converts, with their sub-deacon, were at the time of which I speak, placed under the superintendence of the

Rev. Mr. Colbeck; that charge having been assigned him by the present Bishop of Calcutta before my arrival in the country. Having no church of their own, their services were held in the cantonment and pro-cathedral churches, morning and afternoon alternately; an arrangement so exceedingly inconvenient to all parties concerned that plans were already being entertained for raising funds to build them a church, and toward which they had already subscribed among themselves the sum of 1,000 rupees. This is called the St. Gabriel's Mission, in contrast with that of Kemmendine, which is named the St. Michael's Mission. It numbered at that time about 130 converts, including children.

One of my first recollections of this interesting Mission was a visit I received from a deputation which waited upon me during our residence in the Guest House. It was introduced by Mr. Colbeck, and consisted of both men and women, with Abishekanathan the sub-deacon at their head. Their object was to read me an address (in English) expressing their welcome of the Bishop who had come to live among them; which done, they presented me with flowers, and then sang several hymns in Tamil words, and to weird-like Tamil tunes. Soon after this I had frequent opportunities of taking part in their church services, and of celebrating Holy Communion among them; also of preaching to them through Abishekanathan as my interpreter. On those occasions the communicants generally numbered about thirty, and the congregation about eighty.

Another, and in some respects more interesting department of Missionary labour, was an effort which had been lately commenced among some of the Chinese settlers in Rangoon. I have already mentioned the existence of these immigrants as an element of our city population. I should now state that, for two or three years past a Burmese Christian lady had, at her own cost, been paying for the services of a Chinese catechist, by whose labours a goodly number had been brought to an earnest state of inquiry into Christianity. Most of these lived six miles from Rangoon, where they followed the occupation of agriculturists. Notwithstanding this distance there were generally forty of them every Sunday at our eleven o'clock service, held in St. John's College Chapel, especially for their benefit. The addresses, which Dr.

Marks on such occasions gave them in Burmese, were interpreted by the catechist sentence after sentence. Sometimes I preached to them myself, but in that case the operation was both longer and more complicated; for, in the first place, my own English had to be put into Burmese by Dr. Marks, and then his Burmese repetition of it into Chinese by the catechist. I could not but feel, however, that even this circuitous process of evangelisation was a very great privilege, and one which satisfied the desires of my heart; for, surely some words of truth, and some testimony to the work and person of our blessed Redeemer must have thus filtered slowly into their souls.

Added to this, I must not omit to mention that Dr. Marks, with the most indefatigable zeal, was in the habit of collecting these Chinamen for week-day instruction, teaching them very carefully the doctrines of the Christian faith through the clauses of the Apostles' Creed; the repetition of this Creed by their united and loud, yet harsh voices, being singularly striking. I should almost say that it bordered on the ludicrous, were it not that in a matter so sacred one can scarcely indulge in any feeling of levity.

All this time the anxiety of the men for baptism was becoming increasingly determined. Up to that moment, Dr. Marks, with great prudence, had resisted their importunity, lest rashness in the matter might foster false or ignorant professions. Moreover, we were without either Bibles or prayer-books in Chinese. They had been sent for from Canton, but, as yet, they had not arrived. At length a circumstance happened which seemed to make further delay unjustifiable. The report reached us that these men had vindicated their fitness for the sacrament of holy baptism by having torn down from their own homes—and that quite of their own accord—every household god, and every mark of their old idolatry. On hearing this, I requested Messrs. Marks and Colbeck to visit their homes and discover how far the tale was true. They found it just as it had been reported. Meeting our Chinese friends therefore, on the following Sunday, I asked them at the close of their service a series of solemn questions, with a view to test their sincerity; among other things, whether they would support a Chinese clergyman of their own, supposing I could obtain one from China to minister

to them. The reply in the affirmative was unanimous, and, in giving it, intense joy lit up every face. Still we were in no hurry to pass the Rubicon of Baptism, from which there could be no retreat. One by one, they were taken in charge by Dr. Marks, and were again instructed and examined, in order that nothing might be left undone to secure their efficient preparation.

At length the eventful day arrived when, in the Pro-Cathedral Church, it was my inexpressible privilege to admit thirty-six of these men within the fold of Christ. They were led in couples to the font by the catechist, who repeated after me the appointed interrogatories in Chinese, and then announced me their names. A sermon was afterwards preached to the congregation (amongst whom was our new Chief Commissioner, C. U. Aitcheson, Esq.) explanatory of all the circumstances and commending these disciples of Christ to their prayers. Such a sight had never before been seen in British Burma, and naturally excited great interest. It was, of course, very natural that many persons should be incredulous, and tell us we were being deceived. Even in vouching our belief to the contrary, we could only do so in fear and trembling. At all events, no one could have taken greater pains to test the sincerity of the catechumens, and, in one very practical manner, it was evidenced beyond a doubt. For, not only had these men never once asked of us a single favour, or begged one anna piece, but Sunday after Sunday they had even been in the habit of regularly contributing to the offertories of St. John's College Chapel. In the face of all these encouragements, therefore, how could we resist their entreaties? Might we not be quenching God's Spirit? We felt that it would be better, with St. Philip, blindly to baptise a Simon Magus, than, in the spirit of open unbelief, to reject a single soul which had been really called to Himself by the Good Shepherd.

Since that time six more Chinamen have been baptised, making forty-two altogether. Besides which we have received our long-looked-for box of Chinese Bibles and prayer-books. I am sorry to add, however, that the Bishop of Victoria, to whom I had applied for a Chinese pastor, wrote saying that it was impossible for him to comply with the request. I felt, consequently,

that we should be more than ever thrown upon the strength of our Heavenly Father, and that, under His all-wise and gracious guidance, we must endeavour to train up one of these men themselves for ordination. At any rate, we have thus laid the foundation of a Chinese Mission in Rangoon, which, I trust, by God's blessing, may result in the salvation of many precious souls. We must expect to have some backsliders. Did not the Apostles themselves discover such? Yet I cannot believe that, after all our prayers and labours and deep earnestness of soul, there will not be a few who shall be found at last to the praise and glory of God "in the day of the Lord's appearing."

CHAPTER V.

The Andaman Islands—Beauty of Port Blair — Reception—Convicts—Mount Harriet—Viper Island—The aborigines of the islands—Interview with some of them—Return to Rangoon—Organisation of a proposed Church Conference for British Burma.

My visit to Maulmain was followed by one to the Andaman Islands, where there is a Government chaplaincy and a large penal settlement for Indian convicts, together with a corresponding force of military. This is at Port Blair, on Ross Island—one of the smallest, yet chief of the whole group, because the residence of the Governor.

Steam communication between Rangoon and Port Blair being only monthly, and the interval of another month being necessary before any ordinary possibility of return, I was thankful to embrace an opportunity afforded me toward the close of April, of accompanying General Knox Gore thither; who, with his staff, was proceeding to the Islands upon special Government service, and who proposed to return at the end of a week. The weather was magnificent, though excessively hot, and there was ample time for returning before the bursting of the south-west monsoon.

How can I picture the beauty of the scene as we steamed into the little bay in which this settlement stands? On the right rose Mount Harriet, clad with forest trees to its summit. In front of us lay Aberdeen, slanting from the shore amidst cocoanut trees, from which there peeped out a small military cantonment. On the left was Port Blair, with its busy beach, its English church, and gardened bungalows or villas. Here we were all welcomed by boats full of friends, who had come out to meet us, and pull us in to shore to give us our

variously appointed hospitalities. Ross Island is very small. It contains neither carriage roads nor horses; the only method of communication with other parts of the settlement being by boats. But what it lacks in this respect it amply makes up for by other comforts, and notably by the kindness of its inhabitants.

I was entertained by the chaplain, the Rev. T. Warneford, who had at that time been living ten years in the place, and who seemed rooted to it with all the affection of one who could make it his home for life. The parsonage is in a lovely situation —built upon a cliff, with the blue sea in front of it, and rich tropical vegetation at the back. The church stands even higher, and is the model of a well-appointed sanctuary. It was my privilege to preach here twice on the Sunday, and to hold a confirmation also in the little Tamil church close at hand. I had a conference, moreover, with the Church council (of which General Barwell, the governor, was one), in which I endeavoured to see what could be done for the benefit of the native Andamanese. To my great delight I found that several thousand rupees had already been collected for Missionary purposes, and that the Government had sanctioned the establishment of a Mission, provided it became subject to the rule which forbids Missionary efforts among the convicts. I am sorry to add, however, that as yet nothing has been done with this money, the proposed work waiting for development under the fostering care of the S.P.G., which at present has not seen its way to take it up. Let us hope that this will not be much longer delayed. For the aborigines, though among the lowest in the scale of humanity, are very impressible, and, from the fact of their having no religion whatever, nor any caste prejudices, it is probable that they would easily become imbued with Christian truth. Besides which, a Mission amongst these people, if well carried out, would become the means of preventing the occurrence of murders of crews shipwrecked upon their shores, which are now so often repeated. It is only right, however, to say that there is at present an Andamanese Home, supported by the Government, in which a few of these poor creatures are clothed, fed, and instructed, with a view to make some little advance in their civilisation. But I say no more of these people now, as I shall have to speak of them a

little further on. I will only add that a good foundation for future Mission work has been laid by the indefatigable labours of Mr. Man (son of General Man, formerly governor of the settlement), who has reduced the Andamanese language into Roman characters, and has published both a grammar and a vocabulary of it.

Many persons imagine that the great number of Asiatic convicts who are at large in this settlement must render it an insecure place of residence, especially since the lamentable assassination of the late Lord Mayo; but this is a mistake. That murder was committed by a fanatic on political, not on social grounds, and had no bearing whatever upon the general relationship of the convicts to English residents. As a matter of fact, the residents are quite secure; they live in the midst of them with as little fear as the gentry have of the villagers in their own English homes. I remember Mr. Warneford astonishing me by saying that all his boatmen had been transported from India for murder, and when I asked him if he had no apprehension of danger, he simply laughed at me. My readers may be equally astonished. But experience, however wonderful, proves that he was perfectly right. Armed with this assurance, I entered his boat on one occasion to cross the bay and row over a beautiful coral reef, where the coral lay sparkling under the blue water with rainbow-like colours, and shapes the most fantastic. After this we landed and walked through the forest to the top of Mount Harriet without a single halt. Green parrots flew chattering above our heads in large flights; trees rising 150 feet before a single branch appeared, greeted us as we ascended from point to point. On the near summit lay a splendid and newly-formed coffee plantation, worked entirely by convicts, who were then wandering about after their day's work in hundreds. On the crown of this mount (1,500 feet high) stands a bungalow, near which we sat for a while to enjoy the view, and behold a gorgeous sunset. We then descended by another path and reached home at 8.30 P.M., passing by the very spot where poor Lord Mayo was murdered.

One afternoon I visited Viper Island. This is the place in which the strongest prison has been built, for the incarceration of the worst and most dangerous criminals. It has not only to

be guarded by police, but by a very strong detachment of European soldiers. It was a place, however, in which Heber's lines might have been quoted—

> "Where every prospect pleases,
> And only man is vile;"

for the view from the highest eminence of this island was simply exquisite. The various islands and bays opened out one after another, presenting the appearance of a number of lakes, with the bright blue ocean stretching again to the far distant horizon; making one's heart bound with love and praise to the great Creator.

Shortly after this Mr. Warneford gave me an opportunity of seeing a group of the Andamanese aborigines, who had just come in from the jungle not far distant; and who, from their proximity to the English settlement of Port Blair, are not only no longer afraid of the white man, but are even willing to be friendly for the sake of English liberality. These people belong to a class called by some ethnologists Oceanic Negroes; and most certainly they deserve that title: for their skin is of a jet blackness which makes the darkest Hindu comparatively pale. This black skin is, however, not left to nature, but is smeared over with a red pigment, which serves the purposes of barbaric vanity as much as of utility, keeping off mosquitoes and other insects. Their hair, moreover, is as woolly as the genuine negro of Africa. These exceptional varieties in the midst of the ocean world are very difficult to be accounted for, and form one of the most interesting problems connected with the distribution of the human race. In the "Little Andaman Island," the inhabitants are, I believe, abnormally savage and ferocious; but in the islands of which I am now speaking, they are not so much so. Still, they are among the lowest of uncivilised beings. In their native forests they go perfectly naked; never attempting to cultivate the ground, but living on shell fish, and birds, and beasts, which they kill with bows and arrows in a manner which is remarkably skilful. In height, they seldom, if ever, reach above five feet; and the women are sometimes scarcely above four feet six inches. They are, however, remarkably merry and light-hearted, and are extremely fond of singing and dancing.

On this occasion, when they were brought in to see me, they performed one of their dances in a manner which strongly reminded me of the Ojibbeway Indians of North America. The group consisted both of men and women, who, in condescension to our own civilised habits, had taken the pains, I am glad to say, of encircling their waists with white cloths, to be cast away, however, on returning to their native jungle. The only ornaments they wore were of a most curious and ghastly character; being nothing less than the finger and toe bones of their ancestors, which were threaded into necklaces and bracelets. The interview appeared to please them immensely, for, of course, they were treated to food. Their greatest delight, however, was the reception of a number of Burmese cheroots which I freely distributed among them. Indeed, before they left, one man persisted in showing his gratitude to me by presenting me with his bow and arrow, which is now among my personal treasures in England.

I left the Andamans, having no time to visit the Nicobar Islands, which belong also to the Diocese; feeling painfully sad at the utter want of Missionary life among the people, and praying inwardly that, before long, "good news from a far country" might be brought to them. On returning to Burma, though I had left an earthly Paradise behind me, yet Rangoon seemed to smile with life and verdure. The great pagoda was shining in the sun like molten gold; the trees were blossoming with resplendent colours, full of pink, yellow, and mauve flowers. The heat, no doubt, was excessive, 100° in the shade in my own verandah. Yet cool breezes fanned us at nightfall from the river and the sea. To speak truth, indeed, I grew more and more in love with the place the better I knew it and the longer I stayed in it.

Restored to my Rangoon home, I soon found myself busy in preaching, both to the English for my chaplains, and to the Burmese for my honorary chaplain, the Rev. J. E. Marks, in the College Chapel of St. John's. About this time, too, I first conceived the idea of organising a Diocesan Conference for our Church in British Burma, having for its object the discussion of questions affecting local interests, and the bringing together of laity and clergy in Church fellowship. I therefore summoned

a select body of representatives at my own house for the preliminary consideration of the matter, when it was arranged by definitive resolutions, (1) That a plan of this kind would be highly expedient; and (2) That it should be held in the Assembly Rooms in the beginning of December. We also framed four subjects of discussion; the names of writers of papers and subsequent speakers being left to myself. All this added new work; but it seemed full of good promise for the Church, and filled my heart with gladness.

CHAPTER VI.

The Eurasians of India—Rangoon Diocesan Schools—Bursting of the N.W. monsoon—Insect life—Crows—Bengali Inquirers—Renewed visit to Maulmain—Establishment of a Diocesan Registry—Confirmation in Rangoon—Ordination of Samuel Abishekanathan the first Tamil Deacon.

CONSIDERING the great mass of the Eurasian population throughout British India, and of the peculiar relationship in which it stands to society as an intermediate link between opposite races; considering, moreover, that it is a link bound far more closely to ourselves than to any of the native stocks; and that in every part of the empire this sub-variety of our own creation is rapidly becoming an element either of weakness or of strength to the Government: no one will deny the importance of providing every facility possible for the education of its rising generation. I do not mean education conveyed in mixed schools, where, by continual contact with Oriental children, they can have little or no opportunity of being morally and intellectually impressed with English ideas and feelings; I refer most distinctly to a definite system of class education, entirely interpenetrated by English influences; to schools in which the whole tone of teaching and discipline is, through master and book and general management, of a thoroughly Anglo-Saxon character. A great problem has to be solved at the present moment in India, viz., how we shall raise up for the service of our empire a generation of Eurasians which shall prove for the future a stronger, more self-reliant, and more capable class than that which has hitherto existed. That up till now they have not exhibited more of these characteristics is their misfortune rather than their fault, for they have not had the advantages they

require. Liberal as the Government has been with "Grants in Aid" for schools, the whole weight of its sympathy has been thrown practically upon the side of education for the native races; forgetful that the important stock of which I am speaking has all the while needed special and exceptional treatment. There is now a growing conviction in society that this has been a mistake, and that the time has come when it must be remedied. What we want is some re-adjustment of State grants, by means of which Eurasian children shall be taken under distinctive tutelage, and be developed into a class of citizens more worthy of the language they speak, and of the fathers who begat them. To create these purely English schools on a large scale must, of course, be the work of social philanthropy; to encourage and support them, both by building and by annual grants in aid, must be the work of Government. Until this is done, I feel satisfied that our empire in India will have within it a growing element of weakness, and will lose in its future resources a reserve of strength and greatness which would otherwise much add to its stability.

These observations have been suggested by way of introducing my readers to the "Diocesan Schools" of Rangoon, established for Eurasian and English children. They are obviously of the utmost importance, and, if thoroughly efficient, would prove an untold blessing to the city. I am sorry to say, however, that I found them very limited in numbers, while the boys' department was without even a head master. Indeed, had it not been for the indefatigable and praiseworthy energies of the Rev. J. H. Taylor, the pro-cathedral chaplain, who daily superintended this school, it must have been closed altogether. It is true that, since then, an admirable head master has arrived from England, who has raised the school up to its normal level; and both departments of this institution are doing a good work, so far as it extends. But, financially, they are continually struggling for existence, and the measure of influence they exert upon the city is quite inadequate, both to the money expended upon them, and to the purposes for which they were established.

I must here break off from higher topics in order to make a few remarks upon one of the events in May, which is of annual occurrence, viz., the bursting of the S.W. monsoon. This

commences the rainy season of Western Burma. It would be impossible for words to describe the grateful sensations accompanying it, when the thermometer suddenly fell from above 100° in the shade to 78°. How we all rushed out into the verandah, and watched the tropical deluge! As for myself, not content with looking at it, I could not resist the impulse of going out to enjoy a walk, rejoicing in the goodness of an all-wise Father who had given us so gracious a provision of nature! Yet there is no happiness without its alloy: for the natural consequence of so rapid a moisture over the dried-up earth is the genesis of a vast variety of insects, whose larvæ have long been awaiting vitalization. We had been forewarned of this, and therefore knew what we were to expect. The crisis came, if I remember rightly, when I had some friends to dine with me, about the second evening after the monsoon. Then a truly wonderful picture presented itself. Flies, beetles, moths, grasshoppers, flying ants, grass bugs, and other hopping, jumping, buzzing creatures, of all colours, shapes, and forms, suddenly asserted their pre-eminence. Slaughter became useless; the floor was covered; the table was a camping-ground; soup plates and dishes were evidently regarded by some of these insect sportsmen as fine preserves. Others, more inquisitive, fixed upon our eyes, ears, and noses, as places for inspection. Incidents of various kinds naturally ensued. Handkerchiefs round the back of the neck, hands constantly flapping the top of the head, pleasant little shriekings on the part of ladies, chaffing and laughter among older residents, mutterings and growlings among new comers into the country, a flight, at the earliest moment possible, into a more darkened drawing-room, and finally into bed within mosquito curtains—such were the chief points of interest in that otherwise pleasant dinner party of mine on the first great insect night of 1878, at Rangoon! It is, however, only right to say that such exaggerated experiences as these are, at most, only for a few nights after the moonsoon; subsequently to which, we are no more troubled with any exuberance of insect life than are other inhabitants of tropical lands.

While on the subject of these insect visitors, it may help my readers to form a better idea of the country if I also describe our crows. Crows are an institution throughout India; in

Rangoon they are especially so. Almost illimitable in number, these birds are provoking, useful, or amusing, just according to one's individual temperament. Useful, undoubtedly they are, for they are the best scavengers we possess. And provoking they must often be felt: for their noise is incessant, and their intrusions are interminable. They think nothing of flying, in the most impertinent manner, upon your tables and chairs, nor of perching on the top of your punkah poles, nor of chevying one another straight through your house, from outside to outside —a flight which is rendered perfectly easy from the construction of our residences. But whether they are amusing or not is quite another question, for they will often pick and steal the very food from off your plate; and if, by chance, you should be inattentive to your duties, when attempting to pounce upon some delicate morsel, they will break one of your favourite china cups, and fly away with a twinkle of the eye which seems to mock you with its very merriment. To many people these freaks are not amusing. As for myself, I can only say that I constantly enjoyed their playful, though somewhat unconscientious trickery, and made many a laugh over it at the expense of my Rangoon companions; often moralising and holding up the watchfulness of these crows as an example good for all of us.

About this time I received more important visitors than crows, or moths and beetles. One day a Bengali of high caste came to me and said that he wished to inquire into the truth of Christianity; when I endeavoured, by inquiring into the state of his mind, to ascertain how far he was sincere, or had come to me with any ulterior motive. I found that he had studied in the Calcutta University, and could both write and speak English with considerable fluency, and that, like most of his class, he possessed both clear and subtle powers of mind. The next day he brought three other Bengali inquirers. I therefore commenced an inquiry class for them, which was held twice a week. I began by showing them the historical character of the Christian religion through the revelations of the Old Testament, and that at a time when the Hindu mythologies had no existence. I also pressed upon them the fact that their own Shastras and Puranas, confessedly corrupt and immoral, were in these respects very inferior to their more ancient Vedas, and especially to the Rig

Veda, in which no idol worship could be found. By degrees, however, I found that these last three inquirers, while uniformly polite and attentive, gradually dropped off in their attendances, until I was left only with my original visitor. This man, who told me that he had long cast off the folly of idolatry, continued faithful, and, though he did not at first appear to be in any way convinced, yet would not be satisfied till I had given him an English Bible, which he promised to study in private. Some time after this a Hpoonghyee or Buddhist monk, appeared on my verandah, at a moment, very fortunately, when Dr. Marks was with me, who was able to act as an interpreter. His object was to learn English; but we soon discovered that he was animated by curiosity more than earnestness. I gave him, however, a copy of St. Luke's Gospel on the occasion of his third visit to my house, as I thought it might very likely be his last; nor was I wrong, for I saw him no more. May that good seed of the kingdom not be lost for ever!

The time had now come when it was my duty once more to take the Sunday services in Maulmain, by way of relief to the other chaplains. I went, and enjoyed my visit greatly; though I confess to having had a sad heart at the thought of so large and important a place being left so long without any resident clergyman. No answer had as yet arrived from Government; and I could still give the good people of that place no satisfaction.

On returning home I took steps for the establishment of a Diocesan Registry; the work of that ecclesiastical department having hitherto been conducted through the Diocesan Registry of Calcutta. This office was accepted by J. C. Gilbanks, Esq., barrister. The commencement of this work was somewhat difficult, owing to our mutual want of experience, and to our ignorance of the best method of producing material for the necessary episcopal seal to our diocesan documents. A great deal of preliminary printing had also to be done; but every difficulty seemed to me worthy of both meeting and overcoming, inasmuch as I had been sent out especially to organise a new diocese, and no diocese can be considered properly organised without having a Diocesan Registry of its own.

The next thing which occupied my attention was a matter of

more spiritual importance, viz., my first English Confirmation in Rangoon—an occasion rendered more than ordinarily interesting from the fact that my youngest daughter was to be one of the candidates. The service was held in the Pro-Cathedral. I must confess to having been somewhat disappointed in the small number of candidates which were presented (only thirty-one), although fully aware that, under the peculiar circumstances of Anglo-Burman life, the ratio of the young to their elders must necessarily be small. What was lacking, however, in numbers, was made up in solemnity; for no service of the kind could have been more solemnly rendered by all who took a part in it.

Nevertheless, interesting and impressive as the ceremony had been, that which followed on the subsequent Sunday was even more so. On that day it was my privilege to ordain Samuel Abishekanathan as deacon and pastor of our Rangoon Tamil Mission, being the first ordination of the kind which had ever taken place in Burma. In the absence of an archdeacon, he was presented to me by the Rev. J. A. Colbeck. The sermon was preached by the Rev. J. E. Marks. It would be impossible to express the delight of the Tamil Christians in thus receiving a clergyman of their own race to minister among them. Nor was my own pleasure much less. For I am persuaded that it is only through the development of a native pastorate we shall ever be able to extend Mission work upon any sound and proper basis, or to raise up native Christians into habits of self-reliance and strength

CHAPTER VII.

Rangoon Literary Institute—Journey to Prome—Description of Prome—Laying the foundation stone of a new church—The banks of the Irrawaddy—Myanoung—Yangdoon—Dony-bhoo—Henzada—Pantanau and Panglang Creek—Its mosquitoes—Reception at Bassein—Cape Negrais—Return to Rangoon.

RANGOON possesses a "Literary Institute," containing a well-stocked circulating library, opened for occasional lectures. These having of late years been allowed to drop—much to the loss of the intellectual life of the city—one of my first efforts for the general good of the place was to aim at their revival. I accordingly delivered two lectures upon a subject which I thought would interest and excite attention, having the somewhat startling title of "*The Saxons in India.*" My design was to show that, in the primeval dispersion of the old Aryans from their central home when those various waves of migration occurred which carried some of them to the continent of Europe and some into Northern India, the Sacæ (or aboriginal Saxons) might be identified with the Saks or Sakyas, the former having travelled westward, and the latter eastward. In which case the interesting corollary would follow, that Guatema, or Sakya-muni, must have been of Saxon origin. This position I endeavoured to fortify by a number of arguments, ending with the idea that, as we were now in Burma, face to face with the religion of Guatema—if it could only be well brought before the Buddhists, it might possibly provide us with a practical and hopeful method of approaching them in religious discussion. These lectures were well attended, the Chief Commissioner being in the chair. They provoked a great deal of discussion, with some little raillery against myself as an ingenious enthusiast; which,

indeed, I had fully expected. My effort, however, was of no use. The passing interest of the subject soon faded; and though two gentlemen promised to follow me with other lectures, not one promise was fulfilled.

I now felt it my duty to visit Prome, going, as it is here called, "up country." I had the advantage of taking my experienced friend Dr. Marks with me, who, as chaplain to the Irrawaddy stations, had to pay them a series of his periodical visits. Under his instruction I prepared myself with all sorts of provisions, as we were intending to lodge ourselves in the various "circuit houses" provided by Government for their travelling agents, and in which only lodgings are provided. It was quite amusing to see our tinned meats and soups, with knives, plates, cups, spoons, &c., needful for carnivorous human nature. It was June 19th when we started by rail for the journey. This line, known by the name of "The Irrawaddy Valley State Railway," had been only opened a year previously, having a commodious terminus station in Rangoon, and traversing about 165 miles of road. Pleasant enough it was at first; for the scenery was new to me, and the sensation of once more being in a railway-carriage made me dream that I was in dear old England. Yet not so by the end of our journey, inasmuch as we had been about twelve hours running it. This comparative slowness is due to the habits of the Burmese who never hurry themselves in anything, and to whose habits the English authorities so far defer. Ten minutes' or a quarter of an hour's rest at every station will sufficiently account for our delay, to say nothing of the average speed not being more than fifteen miles an hour. I was much struck on the road with my first sight of buffaloes feeding in the jungle; also with the Burmese method of ploughing up their paddy fields while they are under water. Previously to this I had no idea that we entirely owed our rice to its seed being sown in mud thus immersed; and for the first time recognised how beneficently the monsoon had been arranged for the supply of the country's wants.

Arrived at Prome, we soon found our way to the circuit house. Such is the hospitality, however, of our British residents in Burma, that one is never long under the necessity of taking meals in such a lonely home. It was so on the present occasion;

for the Deputy Commissioner, Major Plant, persisted in our taking meals with him, much to the relief of my Madrassee man-servant, who was thus saved the necessity of unpacking my tinned meats.

Prome, in the annals of ancient Burma, is full of historical interest. It was taken by the British forces in 1825, in what is called our first Burmese war. Since then, I need scarcely say that it has been very much improved and beautified by our Government, though its drainage is still defective. Its very situation is lovely. It stands on the brow of a somewhat narrow gorge, through which the river Irrawaddy flows, rising and falling between the two monsoon seasons to the extent of forty feet. The view of the opposite bank, with its conical-shaped hills, cultivated with "sweet custard apple" gardens, trained like German vineyards, reminded me much of the river Rhine; while the Irrawaddy flotilla steamers and native Burmese boats enhanced the beauty of the picture.

Prome possesses a fine pagoda belonging to the Buddhists; a good Mission establishment belonging to the American Baptists; an excellent boys' school belonging to the Government; and a very efficient girls' school belonging to the Ladies' (S.P.G.) Association. It has also a handsome court-house and municipal bazaar; from the profits of the rents of which latter building the local municipality draws a large revenue, enabling it to improve the roads, and other parts of the town. Both the size and cleanliness of this bazaar greatly astonished me, and no less the order of its business arrangements. Indeed, it was like a town of itself; full of streets, each having its own name; every article, moreover, which man can ordinarily want being found in it, down to "Bryant and May's" match-boxes!

We had not been long in Prome before our new Chief Commissioner arrived from Thayetmyo in his *Irrawaddy* gun yacht. Mr. Rivers Thompson, who had welcomed us to Rangoon, was now replaced by Mr. Aitcheson, late foreign secretary to the government of India. Like his predecessor, I am thankful to say he is a noble and enlightened Christian, and one who, to myself, has ever been a most kind and faithful friend.

This junction of the Bishop and Chief Commissioner proved most opportune. A church for the station had already been

subscribed for, all the necessary funds collected, and a site secured. It was therefore arranged that advantage should be taken of the presence of the Chief Commissioner to lay the foundation-stone. No proceedings could have been more expeditious. It was surprising to see how stone, trowel, plumb-line, bunting, matting, bamboo-shed, &c., were all prepared within twenty-four hours. Everything passed off well, or as well as Burmese rain would allow. The devotional forms of the ceremony were taken by myself; the laying of the stone by Mr. Aitcheson; speeches from ourselves, the Rev. Dr. Marks, and Major Plant followed. The assembly of ladies and gentlemen then broke up, heartily thankful that a new and happy era had dawned, when Prome might hope to enjoy divine service in a duly consecrated church. We named the proposed church St. Mark's, in honour of our Missionary brother.

Omitting any further details (except that we inspected and examined the Government, and Girls' Ladies' Association Schools and enjoyed two very largely attended services, on Sunday, in the former building), let me now conduct my readers along the stream of the Irrawaddy southward, as we accompanied the Chief Commissioner, by invitation, to visit the river stations. On the right bank we soon came to a spot where the rocks were excavated in clefts and niches for a variety of images of Bhudda; many of which, having been just regilded, shone in the sun most lustrously. It was an attractive, but sad exhibition; and yet, perhaps, not more sad than those images of Christ and the Blessed Virgin which one so often sees among the rocks and roadways in Roman Catholic countries. Soon after this we reached a point where the spurs of the Arakan mountains stretch down to the river, and where, evidently, from the whole configuration of the country, the Irrawaddy began to form its present vast delta.

The first station at which we stopped was Myanoung, a place of considerable size, but without any Church work going on in it. Here was an extremely fine cluster of venerable pagodas. In one spot, a small but very ancient pagoda had actually become invisible by the growth of a remarkable tree (of the *ficus* order), which had so inclosed the whole erection within its trunk that it would have been altogether unrecognisable, had

it not been for the usual four dragoned statues placed at its base. In this town we found two English children who were waiting to be presented for holy baptism. After which ceremony we went forward on our journey, and saw a novel spectacle—novel at all events to me, as a stranger in the country. Two Burmese were in a boat ferrying six bullocks across the river; these bullocks, however, were not in the boat, but lashed to its sides and made to swim, three on the right hand, and three on the left, while the men simply paddled for the purpose of steering. It looked extremely curious.

Passing by Henzada, because intending to return thither, we went on to Yangdoon or Nyoungdoon, a large and thriving port celebrated for its fishing trade. Of this fact we were soon abundantly convinced by the abominable smell of *nga-pee*, a kind of dried and putrid fish, of which the Burmese are particularly fond; nor by that circumstance alone, for we counted a hundred and twenty large trading vessels anchored along the bank. This place, as might naturally have been expected, was very dirty. It contained a population of nearly 10,000 souls, almost wholly given up to Buddhism. As we walked through the bazaar, which was large and well supplied with goods, and then went about to other spots of interest, with the Chief Commissioner and his staff in front, crowds followed us behind, to whom I gave Burmese Christian tracts, while Dr. Marks spoke to them in their own tongue. It reminded me of that saying in the Gospel, "Great multitudes followed Him," in a manner which I could never have otherwise realised. During this visit we entered what is called in Burma a "lay school," *i.e.*, a day school taught by a lay Burman on his own account, and quite independent of any of the Kyoung or monastery schools. I am bound to say that, while boys and girls were here taught side by side, there was excellent order, and fair proficiency both in reading and writing. In this respect Buddhist Burma is far from being an uncivilised country. I was, however, much depressed at the sight of this large population destitute of any Christian school or teacher; inwardly sighing for help that something might speedily be done in it for the kingdom of Christ.

We left Yangdoon at 6 A.M. the next morning for Dony-bhoo,

or Danoo-bhyu, a place of special and melancholy interest, from its having been the site of two bloody battles between the Burmese and English in the first Burmese war, and in one of which battles our own forces were defeated. It is now a pleasant, clean-looking town, lying along the river front on the right bank, and containing about 7,000 souls. Here also we distributed tracts and spoke to the people. We also paid a special visit to one of the monastery schools. It became more and more evident to my mind, from these visits to the native schools, that the Burmese have no lack of primary education, and that it only needs the ingrafting of Christian knowledge to improve and to regenerate them. We also inspected in this place an English cemetery, in which the tombs still stand of all those brave men who fell before the Burmese stockades in 1826. Hard by this cemetery is a beautiful pagoda, with a Burmese bell of very excellent texture and tone near to it, quite fit for a cathedral. How I longed to get hold of it for Rangoon!

Having returned to Henzada that evening, which is on the left bank of the river, and spent the night, as usual, on the steam-yacht or gun-boat—where, by the way, I invariably slept in the open air on deck—we sallied forth the next morning with the Chief Commissioner to inspect the public buildings. This town pleased me greatly. Its cleanliness and peacefulness, its cool shades and open grass meadows, reminded me more of England than any other place had done in British Burma. The bazaar was exceptionally fine, from the rental of which the municipality is enabled to keep the whole town in excellent order. Henzada has a considerable population, and possesses two very elegant pagodas. Here, too, I am thankful to say, we have a first-rate S.P.G. Mission school, superintended by a capital Burmese Christian master. It was established some years ago through the Missionary zeal of Dr. Marks. I examined it with much satisfaction, and felt truly grateful to God that at least one place along the banks of the Irrawaddy was possessed of a Church of England witness to the Gospel of Christ. Beside this, there is a good Karen school belonging to the American Mission.

On board the vessel once more for our evening's rest, after a Friday evening's service in the circuit house, two things struck

me as worthy of note. In the first place, a young leopard was brought to us, tame and playful as a kitten, with the offer that any of us might take it home if we pleased. No one, however, seemed disposed to accept the gift, interesting as it might appear to return with a domesticated beast of the forest. In the next place, we had placed on the table for dinner what my friends in England would take as a Baron Munchausen's tale if I were not to assure them of its truth, viz., prawns seven inches in length, and one and a quarter in thickness. Such is one among the products of a river which can produce alligators likewise.

The next day was Sunday, when we had Morning Prayer with Holy Communion and sermon at 7.30, and Evening Prayer with sermon at 6, both services being held in the circuit house. Perhaps nothing can better show the changing character of society in British Burma than the circumstance that on this day I breakfasted with one gentleman (Major Prendergast), and dined with another (Mr. McCrea), whom within a a few months after I found in different stations—the one at Thayetmyo, and the other in Maulmain.

I left Henzada for Pantanau, situated on what is called the Panglang Creek, celebrated, like the Yandoon and Bassein Creeks, for its terrific mosquitoes. How shall I describe them? I could well write an essay on the subject. It is no exaggeration to say that when we sat down to dinner on board the vessel they flew about our faces in perfect clouds, which nothing but punkah-pulling mitigated. On proceeding next morning up one of the creeks for Bassein, our steamer ran aground, twisting lengthwise between bank and bank, from which predicament it was no easy matter to get extricated. At length we came to Wy-oung-nya. Here, again, we visited some interesting pagodas, and another of the Kyoung schools. In a few hours afterwards we anchored off Bassein.

The reception of the Chief Commissioner at this place was unexpectedly gay. We were first greeted with a salute of thirteen guns, then with Burmese racing galleys, pulled by thirty oars each, amidst the greatest shoutings and merriment. On going ashore afterwards police lined the streets, flags were flying in all directions, and other signs of welcome manifested themselves. Then came all sorts of private hospitalities and

kindnesses. It was, however, by no means altogether play; for there seemed to be an inspection of everything, from the Government and Roman Catholic schools to the Karen schools of the American Missionaries, of which last I cannot but speak in the highest terms. Nor to myself was the Sunday work by any means light work. Dr. Marks had by this time returned to Rangoon, so that I was all alone with two full services and Holy Communion, baptisms, and funerals, and in weather which was terribly scorching. This may surprise some persons when they remember it was the rainy season; but they must be informed that at times there are what we term "breaks" in the monsoon weather, when the damp heat and solar glare are unusually severe. Such was the case now. The next morning I had the pleasure of going over a large rice mill, employing six hundred men, with steam machinery of great power, and thus saw a little into one of the secret springs of Burman prosperity. The same day we went down to Cape Negrais, at the mouth of the Bassein river, where I landed, and had a pleasant walk on a sandy beach, and, for the first time in Burma, stood upon rocks, while the sea-waves rippled round my feet.

By July 11th I reached Rangoon in safety, full of gratitude to God that my dear children were as well as usual.

CHAPTER VIII.

A Tamil and a Burman introduced as future candidates for ordination—Changes of clergy—Third visit to Maulmain—Cholera—Troubles and pleasures in the Kemmendine Mission—Prome once more—Beauty of the Irrawaddy—Its boats—Thayetmyo—Mission Schools of S.P.G.—Allanmyo—Other Episcopal work.

In the month of July two young men were introduced to me as candidates for the ministry. One of these (Mr. Bazèly) came from Madras, with a letter of introduction from Bishop Sargent of the C.M.S., being intended to labour ultimately in the Tamil Mission. The other was a Burman, who had been educated in Bishop's College, Calcutta. The former found a post as teacher in St. John's College. What to have done with the latter would have been a difficulty had not an opening for suitable employment been providentially afforded. It was on this wise. The Rev. C. H. Chard, Missionary in Mandalay, had just received notice from the India office that he was appointed to a Government chaplaincy. The Rev. J. A. Colbeck, of Kemmendine, being invalided, required a change of climate. While, as if to make all things suit, the Rev. A. Robinson, chaplain of Thayetmyo, was anxious to leave that station for Bengal. I consequently made a triple change. Mr. Chard was stationed at Thayetmyo; Mr. Colbeck was transferred to Mandalay; Mr. Bernard was placed as schoolmaster and catechist at Kemmendine. Changes like these are perpetually occurring, often to the detriment of our good work; but owing to the smallness of our staff they are unavoidable.

It was now time to pay a third visit to Maulmain—a duty which I was beginning to discharge with feelings of mingled pleasure and pain. Pleasure there could not but be, with so many kind friends to welcome me, and with so much ground

for doing good amongst them. Yet the pain predominated when I remembered its ecclesiastical difficulties, and the manner in which everybody was looking to the Bishop to supply a want which he had no present power of meeting. Indeed, the spiritual wants of my diocese would have dragged me to the dust if I had not been enabled to put my trust in God, and quietly rest everything in His hands.

On arriving in Rangoon once more I found a heavy trouble in store for me. The cholera, which had lately been unsually severe in the city, had not only carried off several among the Europeans, but, amongst the number, the Hon. Captain Browne, commander of the gun-yacht with whom I had spent a happy fortnight on the Irrawaddy. He lived only nine hours after his first attack, and was buried early the next morning. Such is life in the tropics! Oh, to "number our days that we may apply our hearts unto wisdom!"

Yes, such, too, is life! For in the midst of our deepest tragedies how often is comedy intermingled! An elephant died of cholera at the same time in Dalla, and was on the point of being buried in a deep pit, when a number of Burmese of low type came running up with hatchets and dahs, requesting permission to cut it into pieces and carry it away for food. Poor fellows! They are simply omnivorous: they will eat anything, from elephants and snakes even to rats. This is very probably one reason for the far greater prevalency of leprosy in Burma than in India,—a fact which the vital statistics of the two countries abundantly evidences. Another fact also could not but amuse me on my return from Maulmain. Mr. Warneford, the chaplain at Port Blair, had fulfilled his kind promise of sending me over from the Andamans a good supply of coral to decorate my verandah; and good indeed the supply was, for it required eleven coolies to bring it up to my house from the steamer!

I must now chronicle a misfortune at our Mission in Kemmendine. Mr. Colbeck, before going to Mandalay, had secured a piece of ground from Government for the purpose of building a schoolroom, which was also to be used as a Mission church on Sundays. This building, in his zeal, he had already commenced, but, from motives of economy, without employing an

architect. One of the first things, however, which young Mr. Bernard reported to me was, that the building showed signs of giving way, the roof being too heavy for its supports. Under these circumstances Dr. Marks and I went out on an expedition to inspect it. The report was too true: and we both concurred, as well as a competent builder, that the whole erection must come down. Nevertheless we received encouragement, even in the midst of our disappointment. For, after this consultation, we were conducted to the house of our Chinese catechist living in Kemmendine, where we found a number of little presents in the shape of biscuit-boxes, packets of tea, &c. More than this: they were all carefully wrapped up in paper for us, with inscriptions of the following kind: "The Lord Bishop of Rangoon; from his affectionate son and pupil, Moung shway," or "Hpo kin," &c. Such is the frank, simple-hearted manner in which the Burmese regard their religious teachers, who are never allowed to enter their houses without receiving some token of their respect.

The next Sunday I preached at separate services to the Tamils, Burmese, and Chinese, and then in the evening also to the English, thus ministering to four different races in one day. I could only feel lost in "wonder, love, and praise," praying to become more and more consecrated to the Master who had called me.

August the 3rd found me on the railway once more to Prome, in order that I might pay my first visitation to Thayetmyo. In Prome I made personal acquaintance with Mr. Chard, and preached for him twice at our services on the following Sunday. It gave me sincere thankfulness to find every one in this place earnest in promoting the advancement of our proposed English church. The presence of a resident Bishop in Burma seemed to have given them all a sudden and new turn of Church life. On visiting the Ladies' Association school, it appeared to me that by the Eurasians and Burmese being taught here in one room, the latter element was bidding fair to be crowded out. I therefore resolved to take steps for erecting a second one if possible, and toward which, I am thankful to say, funds are now being gradually subscribed.

The river route from Prome to Thayetmyo is far more beautiful

than in the opposite direction. Though the weather was intensely hot, and unrelieved by a single puff of wind, nothing could take off the delight with which I viewed this scenery. Four hundred miles away from the sea, this river is yet fully one mile broad, swift as the Rhine, and lined on its right bank by hills of fantastic shapes, which are belted and crowned with the most lovely verdure. The Irrawaddy sailing-boats, unlike anything one sees in Europe, add also to the picturesqueness of the scene. Having but one mast, and one yardarm for a sail, out of all ordinary proportion to the size of the boat, with ropes and rigging of the most intricate appearance, they float along the stream, or against it with the wind, like river fairies. Some of these vessels are really large, and contain fine specimens of wood-carving, for which the Burmese are justly celebrated. The helmsman's seat is generally a kind of chair, elevated considerably above the deck, and it is in the decoration of this that the carving is often most elaborate.

On reaching Thayetmyo there was a hearty welcome. The chaplain, the Rev. A. Robinson, who had not yet left the station, met me, full of kindness. A horse and dogcart had been placed at his disposal for me by one gentleman; a bullock-cart for my luggage by a second; while invitations of different kinds were sent by others. Thus, although I nominally went to the circuit house, not a single meal was eaten in it.

Owing to the beauty of the wooded hills around Thayetmyo, this place far exceeded the expectations which I had formed of it. The growth of the timber greatly impressed me. The tamarind-trees were exceptionally fine, certainly far above anything of the kind which we have in Rangoon. The society was also most cheerful and hospitable—as it is indeed wherever I go in British Burma. I have no wish to magnify my office yet I cannot but record that all seemed delighted to have a Bishop among them whom they could call their own.

With respect to the Missionary work going on, I could not but have feelings of a mingled character. The S.P.G. school was badly mastered, and appeared to be inefficient in several particulars. My examination of it gave me little satisfaction. The Tamil S.P.G. boys' school was even worse, for the master was a man without a voice. It is of no use to make everything

rose-coloured, and therefore I paint the picture as I saw it. At the same time I am thankful to add that, when I left Burma for England, these evils had been remedied. On the other hand, the state of the Ladies' Association Burmese girls' school (then taught by Miss Barr) was highly satisfactory. Although small, it seemed, under the able superintendence of Mrs. Lloyd, Mrs. Strover, and Mrs. Wynyard, to be doing an extremely good work. It boarded twelve children, all Burmese, and was training them in Christian truth, in a manner which could scarcely fail to produce some ultimate fruit. I left it under a conviction that it only needed enlargement in order to become a most valuable and blessed institution.

By the kindness of Colonel Davies, advantage was afforded while here of a visit to Allanmyo, on the opposite bank of the river, where I examined the site of the British cantonment before it was removed to Thayetmyo. It is, in some respects, more suited for military purposes than the present one, being a little nearer to the frontier, and certainly far more healthy.

My episcopal visitation of the Anglican or chaplaincy work was most pleasant and gratifying, and was concluded, after a variety of other services, by the consecration of a new cemetery for the station. So that I returned to Rangoon strengthened for fresh duties, under a deep sense of thankfulness to my Heavenly Father.

CHAPTER IX.

Classes for Bible study—Journey to Toungoo—The Sittang River and its sights—Description of the Karens—Their religious beliefs—Their first conversion by the American Baptist Missionaries—The S.P.G. Mission—Its location—Work to be done—Karen Confirmation—Consecration of Mission Church—Ordination of four Karen Deacons—Burmese Confirmation—English and Tamil Confirmation—Entertainments and festivities—Elephants in Toungoo—Anecdotes of elephants—Final work at St. Paul's Mission—Publication of a Karen Prayer Book.

AMONG other duties which St. Paul prescribed to Titus as Bishop of Crete, he reminded him of "holding fast the faithful word," that he might "be able to exhort." This I endeavoured to do, not only in the pulpit, but in private. On Tuesday mornings I made it a rule to give Bible instruction to the senior class of Christian boys in St. John's College. On Saturday mornings another meeting was now held with those who were preparing for priests' and deacons' orders, which I called my "Theological Training Class." This class was a great source of interest and encouragement. It was, moreover, the realisation of one of my fondest hopes in coming out to the diocese. The formation of a native ministry had always been my desire, as the only true foundation of any successful Mission. Englishmen, who require at least two years' residence in the country before they can speak its language, and much longer before they can preach fluently, and who are constantly liable to be displaced by furloughs and sick leaves, can never really consolidate a native Church. I felt, therefore, called to my office under a solemn sense of responsibility to establish a native ministry as quickly as possible; and I found, in this class, a very useful element for its promotion. As a means, too, of further influences for good, I commenced Bible readings in my own house for any

of the residents in Rangoon who might care to join them. These were held on Saturday afternoons, and were as successful in numbers as they were profitable and delightful to all who united with us.

All these meetings were, however, at this time to be suspended in consequence of a journey which I had to take to Toungoo, where I had to consecrate a Mission church, and ordain four Karen teachers, who had been already duly examined and admitted as candidates for holy orders. This journey is ordinarily very tedious, having to be taken in a native boat under scorching suns or heavy rains, traversing 300 miles and requiring fifteen days. On the present occasion, however through the kindness of J. Darwood, Esq., I was invited, with two of my daughters, to accompany him thither in his steam launch; by which means we accomplished the journey in four days, and arrived at our place of destination with ease and comfort.

The journey from Rangoon commences by turning first up the Pegu river, and from thence through a newly constructed canal into the Sittang river. The passage through this canal was tiresome. But where every sight is new, what can be uninteresting? Burmese life was exemplified in its slowness and laziness at the lock gates with special peculiarities, yet compensated for afterwards by the beauty of the Sittang river. Not so vast as the Irrawaddy, but more varied, and with more pleasing scenery, this river presents many attractions. Hills are seen by the traveller through a stretch of 150 miles, varying in height from 3,000 to 6,000 feet. Shwaygeen, a small town which stands about half way between Rangoon and Toungoo, nestles in the lap of these beautiful hills, and is a picture of quiet beauty. The banks of this river also furnish many interesting objects. Here we saw herds of buffaloes standing up to their chins in soft mud as a protection from the tormenting mosquitoes; blue and silver spangled kingfishers, darting from the bushes into the water; huge grass, well named "elephant grass," fifteen feet high; gardens of plantain trees covering two miles or more of river frontage, while, at every village which we passed, men, women, and children came crowding down to the water's edge to indulge their looks of curiosity.

Besides which, we were deeply interested in the large number of teak logs, formed into rafts, which were floating down the river on their way to the timber yards of Rangoon. This timber is felled in the forests of Upper Burma, and then made into rafts, on which bamboo huts are afterwards erected for the Karens to live in who have charge of their conveyance. It seemed to be a procession which would never end.

On landing at Toungoo we were kindly met by the chaplain (the Rev. A. G. A. Robarts) and the Rev. T. W. Windley, S.P.G. Missionary. They both gave us a hearty welcome, and then conducted us to the house of Major Strover, who most kindly and hospitably entertained us during our residence in this Karen country.

Before proceeding further in my narrative, it may be well to say a few words about these Karens, who, next to the Burmese, are the chief people in our British territory.

The Karens consist of a variety of tribes or clans, some of whom speak different languages or dialects. They are small in stature, yet tolerably well proportioned, and, contrary to general experience, those who live upon the mountains are less muscular than those inhabiting the lowlands. Like the Burmese, they are evidently of Turanian origin. Speaking of them generally they are a dirty people. They never use soap, and their skins are enamelled with dirt. When they bathe it is only for the purpose of cooling, not of washing themselves. Indeed, when water is thrown upon them, it rolls off their bodies as globules of quicksilver would run off a marble slab.

The names of these people are generally derived from circumstances attending their birth. One child, for instance, will be called "Harvest," because born in the harvest season. Another will be called "Father-returned," because his father returned from a journey when he was born. One is called "Joy," another "Hope," a third "Sunrise," a fourth "Full moon," and so on in endless variety. It would be impossible to relate here the interesting facts which might be given concerning their habits and customs, their dwellings and superstitions; all this would require a book of itself. One or two words, however, about their general belief in spirits cannot be overlooked.

To these Karens the spirit world is a great reality. The earth

is more thickly peopled with spirits in their imagination than it is with men and women. Every one has a guardian spirit walking by his side. The spirits of his ancestors are also round about him; besides which, every important object in nature is the abode of spirits. Moreover, all these spirits are supposed to possess power over disease, life, and death. Thus they are objects of reverence and fear, and the occasions on which offerings have to be made to them are interminable. They believe also in giants, omens, soothsayings, and necromancings. As to the future world, it is supposed to be a direct counterpart to this, and is located under the earth. When the sun sets here it rises there. But the most singular fact is, that some of their traditions agree with the early narratives of our own Scripture, excepting the names of persons contained in them. One of these traditions says that, in the days of Pan-dan-man, the people determined to build a pagoda which should reach up to heaven. When the pagoda was about half way up, God came down and confounded their language so that they could not understand one another. Then the people scattered, and Than-mau-rai, the father of the Gaikho tribe, to whom this tradition belongs, came west, with eight chiefs, and settled in the valley of the Sittang.

The first great Missionary successes among this primitive and simple-hearted people were achieved by the American Baptists, through the labours of whom, large numbers were brought into the Christian faith. In the course of time, however, a schism arose upon matters to which no allusion need be made in these pages, leading to the complete severance of a great number of Karens from that body. Those who have read the life of the late Dr. Mason will perhaps remember the circumstances. Being then without any regular Missionary supervision, the Bishop of Calcutta (Bishop Milman) and the S.P.G. were earnestly entreated to take charge of these wandering sheep. Great hesitation, reluctance, and delay were shown in accepting this request, inasmuch as the Church of England naturally felt an honourable disinclination to "enter into other men's labours." Nor was it until many of them were found drifting back into heathenism, and others going over to the Roman Catholic Church, that final consent was given. Since then, I am thankful to say, we have not only consolidated the scattered fragments of these Karen Christians, but have

commenced an effective Mission of our own; the vitality of which may be measured by the fact that, within the last twelve months, it raised in offertory alms, out of its semi-civilised poverty, the sum of 1,000 rupees.

The Rev. T. W. Windley, who has charge of this Mission, extending over a large tract of hill country, has fixed its site, together with his own place of residence, on the native side of the river Sittang, opposite to the town of Toungoo, in order that, by removal from immediate contact with English society, he may be more wholly devoted to his work, and gain greater influence over the converts. I am afraid that this devotion to his work is at the risk of his own health, for the site is low and swampy during the rains, and is only reached from Toungoo by a ferry-boat which is poled across the water. These crossings backwards and forwards under burning suns at all hours of the day, and often three times in the same day, with the addition of a quarter of a mile walk to the Mission station, at any rate, greatly added to my own fatigue during the visit; yet I felt so happy, and was so much carried out of myself in my work, that I always found strength day by day for my appointed tasks. Unfortunately the weather, through a cessation of the rains, had become intensely hot, and the mosquitoes were exceptionally troublesome. Setting to work at once, however, I went on the afternoon of our arrival to examine the S.P.G. school. The boys were dressed in their best, and looked charmingly gay; but better still, they were remarkably well instructed. J. Kristna, the head master, an ex-pupil of St. John's College, Rangoon, and a son in the faith of the Rev. Dr. Marks, I found to be an enlightened Christian, and a most valuable teacher, energetic as an Englishman, and loved by all his pupils. Early the next morning I crossed the river to have an interview with the Karen teachers, who were candidates for holy orders. Mr. Windley and Mr. Jones acted, of course, as my interpreters. These Karens showed themselves thoroughly in earnest. One of them indeed, after a conversation with them in which I had strongly enforced the solemn responsibilities they were about to undertake, said he did not think he was fit to be ordained; but eventually they all took the oaths of canonical obedience, and joined with me in prayer for the Divine

blessing. I then went to examine the church which was to be consecrated; for a noble grant towards which we are indebted to the Christian Knowledge Society. The building is spacious and a good one, and is now called St. Paul's. I could not but rejoice at such a permanent accession of strength to the Mission.

The following day we began work with the Confirmation of fifty-nine Karens, both men and women, the behaviour of whom was as orderly and devout as any one could have desired. What a change! Twenty-five years ago these people were perpetually quarrelling with one another, burning down each other's villages in night-marauding expeditions. In the afternoon the consecration service of the Church was held, attended by English residents from Toungoo, as well as by a crowd of Karen villagers, many of whom had travelled two days' journey from the adjacent mountains in order to be present.

On September 8th, being Sunday, I was privileged to ordain my four Karen deacons. The service was long and exhausting; but one to be ever remembered, both from its novelty and blessedness. The sermon was preached in the Karen tongue by Mr. Windley. Some parts read by myself were interpreted. When laying my hands on the deacons' heads, however, I managed to repeat the appointed words in their own language, and was subsequently told that the Karen congregation quite understood what I was saying. At the celebration of the Holy Communion, which immediately succeeded this, we had upwards of 100 Karen communicants. The entire service was solemnly impressive; so much so, that the people afterwards informed Mr. Windley they had never before understood the real grandeur of the Church of England liturgy. The evening presented a different scene; for I had to preach to a crowded congregation in the Cantonment Church on the other side of the river.

Next morning I crossed the river again, in order to hold a second Confirmation in St. Paul's. This was for some of the Karens who had arrived from their mountain homes too late for the service of the previous day; and also for the Burmese converts, who had before been purposely excluded. In the evening of the same day there followed a third Confirmation for the English and Tamil converts, in the Cantonment Church.

The following day's work was somewhat different. I went

with the chaplain to the military hospital, and assisted him in the service. Afterwards, we distributed prizes in the S.P.G. schools. In the evening, an entertainment was given to the visitors and inhabitants, when a play, expressly composed for the occasion, was acted by the boys; and the whole concluded by a display of fireworks. I may add that, between this prize-giving and entertainment, I had also to take a service and to preach in a military Mission room, at the request of one of the officers (Captain Churchill). Such was the quick and crowded succession of work provided for the Bishop, whose strength was supposed to be corked up within an inexhaustible bottle. But all this while how shall I speak of our social life? It so happened, by a curious coincidence, that the Chief Commissioner was again my companion in an "up-country" visitation. Festivities, as far as they could be crowded in, were the order of the day. Dinners and breakfasts, when otherwise quite tired out, fairly exhausted me, and nightly sent me to bed like a squeezed sponge. The truth is, poor Toungoo lies so completely outside the rest of Burma, and so seldom receives such an accession of visitors as it was then having, that it went almost wild with excitement, and smothered us with hospitalities.

Thursday, the 12th of September, our last entire day in the place, was commenced by myself and youngest daughter with an early morning ride round the town on an elephant. Elephants are quite an institution in Toungoo. The military authorities employ from sixty to seventy, not only for commissariat purposes, but for serving what is called a "mountain battery." It is a splendid sight to see the way in which these noble animals move the guns and obey military orders on the parade-ground.

While speaking of elephants it may not be uninteresting to my readers if I give them two anecdotes, which will illustrate their strength and sagacity.

On one occasion in Toungoo, after a hard day's labour, during which an elephant had been moving logs of timber, the yard bell rang for ceasing work. It happened, however, that one immense log of timber remained, and it being thought desirable to have all cleared away before morning, this elephant was set to remove it. The animal offered no resistance, yet found, alas,

that with all his pulling and straining, the weight was too much for him. Seeing this, the manager of the yard brought a second elephant to assist in the work; yet strange to say, the two unitedly could do nothing; their trunks twisted and their limbs strained, but all in vain! Thus the work ended for the night. What was the surprise next morning when, upon the bell ringing for work, the first elephant moved the log by himself as easily as a child would have moved a stool! So clear was it that these sagacious brutes had determined the night before, by some sort of mutual and secret compact, that they would do no work for their masters after work hours were over!

I am not sure, however, that my next story is not a better one. It has to do with a Rangoon elephant employed at Dalla. The owners of this fine brute desired on one occasion to get him upon a raft, that he might be transferred to the Rangoon side of the river. But his quadruped lordship did not seem to be quite in the mood for that sort of thing, and totally refused to have anything to do with this raft. Efforts of every kind were in vain. At length some one wiser than the rest proposed that the raft should be removed and the elephant secured to a steam launch by means of a strong cable, in order that he might be made to swim after the vessel to the side of the river designed for him. His majesty had no objection to the swimming part of the business, and therefore willingly allowed himself to be drawn into the water. But, to the infinite surprise and merriment of all the spectators, he had no sooner got fairly into the water, after tamely following the steam launch a little way, than he suddenly turned round, and swimming in the opposite direction, had strength enough to drag the vessel back with him, landing the whole party just where they had been at first, the "monarch of all he surveyed."

But now let me return to my own elephant ride in Toungoo which led me to the ferry-boat and to St. Paul's Mission. I went thither for the purpose of joining the clergy and Mission friends in our last Holy Communion, when I gave these faithful and devoted men a farewell address, and instituted two sub-deacons. Breakfast followed; after which a private devotional conference. And so my Mission work in Toungoo ended; the only remaining duty being to inspect the cemetery and write in

the Church Record book an account of my first episcopal visitation among the Karens.

I should not conclude without adding that a full translation of the Prayer Book into Karenese had, at this time, been accomplished, and was being printed in Rangoon at the expense of the S.P.C.K. of London. The publication of this work will be most valuable, and reflects great credit on Mr. Windley.

CHAPTER X.

Sustaining the continuity of events—Hope for Maulmain—Visits and arrangements for a chaplain—The event concluded—My Bengali friends again—Fresh interviews—Tamil Church Council meeting—Efforts to raise up a spirit of self-reliance and independence among them—Amusing anecdote in relation to the baptism of a Karen infant.

FEARING lest I may be charged with dulness by allowing these pages to assume the appearance of a mere diary, I shall now cease for a while the narrative of consecutive events, and gather up new threads of incidents which have been already noted, in order that their interest may not be broken.

For this purpose I must carry my readers back to the difficulties of our ecclesiastical position in Maulmain. It will be remembered how anxious I was to obtain a resident chaplain for that place. At last a reasonable hope dawned upon me that if I could only prove sharp enough to seize a passing opportunity before it slipped, this great object might be achieved. The circumstances were these: having accidentally heard that the Additional Clergy Society of Calcutta, had, through some misunderstanding with the English inhabitants of Akyab, resolved upon removing the Rev. S. Myers from Burma and transferring him to Bengal, I immediately seized the golden opportunity of endeavouring to secure him for my own work. I therefore wrote off promptly to the Secretary of the A.C.S. entreating him to suspend all action in the matter until I had visited Maulmain and discovered whether that station would agree to guarantee the necessary stipend for his ministry. A reply was returned from the secretary, kindly complying with this request. Here was truly a rift in the clouds, a streak of morning light!

Of course I hastened as soon as possible to pay another visit to Maulmain, setting myself to call upon all its church inhabitants—household by household—for the purpose of explaining my object and of preparing them for another public meeting. Retaining the most vivid recollections of the last meeting, I went, even at this juncture, with some amount of apprehension. The old spirit, however, did not reappear; I had gained the people's confidence. Consequently when the circumstances were fully explained, when Government assistance was promised, and when it was seen that no more favourable opportunity would ever occur of obtaining a chaplain, it was unanimously resolved to guarantee the necessary monthly sum for securing Mr. Myers's services. Truly did I bless my heavenly Father that He had thus answered my prayers in a manner so unexpectedly and successfully. I did not forget, indeed, that Maulmain's gain was Akyab's loss; yet as that loss was inevitable, I felt that a good piece of generalship had been achieved, and that Akyab with the whole wants of Arakan must be dealt with afterwards.

My visits to Maulmain, however, were not yet over. On the 6th of November I went there once more, for the purpose of making final arrangements. On this occasion a committee was formed fairly representative of all classes, one which engaged to see that the monthly guarantee should be regularly raised, besides undertaking that a pony and gharrie should be provided for the new chaplain. Nor was even that the close of the matter. The auspicious day at length arrived when Mr. Myers came from Akyab. With this gentleman, after he had stayed for a short time at my own house, I went finally to his place of destination. Need I add that we were cordially welcomed, and that I returned to Rangoon with a heart full of gratitude for having been thus made the instrument of putting an end to the spiritual destitution of Maulmain?

Let me now gather up another thread of my past story reverting to my Bengali inquirer, who still continued to visit me. He was certainly no hypocrite. He made no attempt to curry favour with me by pretending to be a Christian when he was not. At the same time he was so evidently becoming an admirer of the moral teaching of the New Testament, that I could not but hope

for his ultimate conversion. I remember one day paying him a visit at his own house, in which those Bengalis resided whose inquiries had terminated so unsatisfactorily. I discoursed with them (for they all spoke English) on the general principles of integrity and justice, by which the British Government was endeavouring to rule India. These they fully admitted. I then contrasted it with the state in which India had been placed under Mohammedan rule, and showed them how Christianity alone made the difference. About a week afterwards they paid me a return visit, when I conversed with them again on the subject of religion, trying to explain to them that Brahmanism, Buddhism, and Confucianism, as well as all other forms of heathenism, were but local religions, or at the most only oriental, instead of being adapted for, and addressed to, the wants and sympathies of the entire world; whereas the Gospel of Christ was a message of peace and love to all mankind, and was suited to the aspirations of every human heart. One of them then asked if it were not possible to live as a Christian in secret, for, said he, "the open confession of Christianity subjects us to social banns which cut us off from all we love on earth." My answer may be imagined. I could not but tell them that the love of Christ was stronger than any other love, and that, if they really did secretly believe, the time would come when they would have courage enough to give up everything in this world for His sake. Alas, it was "a hard saying," nor were they able to bear it. Nevertheless they were extremely polite, and went away quite contented with their interview. As for my own more especial inquirer, he remained with me in continued private conferences, and although he made no distinct profession of faith, yet he was never satisfied unless I prayed with him at each interview, in order that he might learn what was really truth. At last he had to leave Rangoon for Calcutta on the marriage of a sister, when he informed me that he was now in secret a Christian, only could not be baptised during the life of his mother, since he was sure it would break her heart. Are there not many such cases among the Hindus of men who are "not far from the kingdom of God"?

Resuming another of my broken threads, I come back to the affairs of the Rangoon Tamil Church. These were always a

subject of great anxiety to me, the more so at present, because, by the removal of Mr. Colbeck to Mandalay, they were left very much under my own immediate care. I had become strongly impressed with the necessity of endeavouring to make this Church more self-reliant and self-supporting. At this time, although they had now an ordained minister of their own race, they were doing little or nothing toward the payment of his stipend. I therefore invited their Church Council to my house for a conference upon the subject, asking Dr. Marks and Abishekanathan, to be also present. At this meeting we exhorted them as to the Christian duty of every Church, however poor, of making efforts in the direction of its own sustenance, illustrating it by arguments from Scripture, and ending with the proposal that they should call a meeting of their members and agree to pledge themselves to the raising of half their pastor's stipend. I also preached the following Sunday to them on the same subject. The result was eminently satisfactory, and will, I trust, be the means of raising a higher tone among these Tamils, and of strengthening their Christian faith. How greatly they needed this treatment was afterwards seen by the springing up of a grievous quarrel among them—a quarrel which was not only very difficult of settlement, but had scarcely even subsided before I left Rangoon. Yet was it not so with the Apostolic Churches? Who can expect the regeneration of a heathen community to be consolidated and perfected without these occasional outbreaks of the old Adam? Is it reasonable to judge them harshly, when even we ourselves in Christian England, after an inheritance of the Gospel for centuries, are guilty of so many dissensions and schisms?

I conclude this chapter with an amusing anecdote of something which happened in the Karen Mission shortly after my late visit to Toungoo. The Rev. T. W. Windley informed me by letter that, when going up to one of the hill villages, a Karen mother brought him a little girl to be baptised. On saying to her "Name this child," she replied, "The Bishop" (or *Bisher*, as the Karens pronounce the word). Mr. Windley remonstrated with her, remarking that it was not a name fit for a girl, and informing her that she must find another name. Following the custom of her people, however, who generally name their

children in connection with some event contemporaneous with their birth, this woman persisted in saying that, as the Bishop had so lately been among them, and they had all been so pleased with his visit, she had a right to call her daughter by his name. In short, she stoutly refused to alter it. What was to be done? Mr. Windley hesitated for a few moments, and then suddenly remembering that the word "*Nan*" was a female appellative among the Karens, hit upon the brilliant idea that the child should be named "*Nan bĭsher;*" so she will, I suppose, be ever known as "Female Bishop." Such is the affectionate simplicity and vigorous self-will of these mountain tribes!

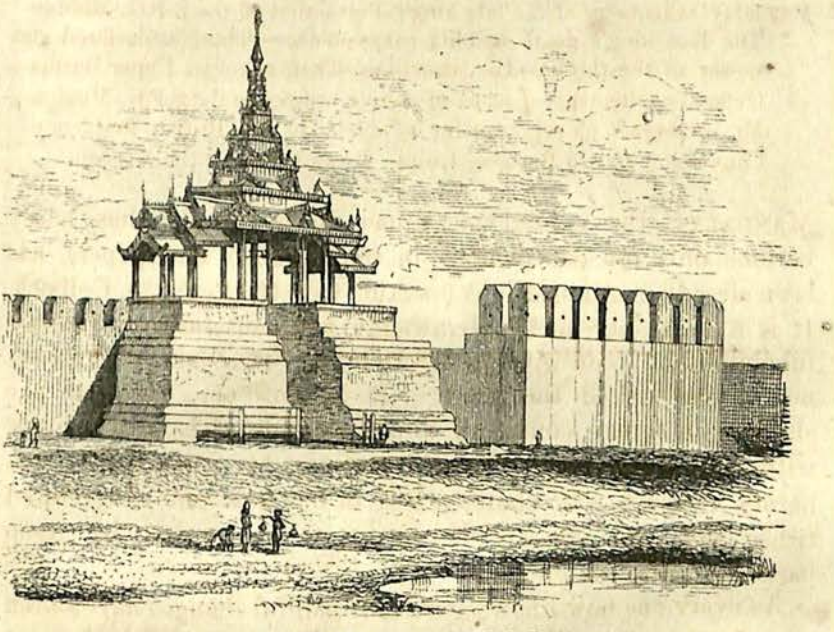
CHAPTER XI.

Mandalay—Character of the late king—Formation of the S.P.G. Mission—The late king's death and its consequences—Theebau declared successor to the throne—His atrocities—Their effect in Upper Burma—General excitement—Escape of native princes to the S.P.G. Mission—Mr. Colbeck's clever transfer of them to the British Residency—Conversion of two Burmese ladies—Breaking up of the Mission.

MANDALAY, the capital of Upper Burma, which has lately become only too conspicuous in our English newspapers, has been already mentioned in connection with the Rev. J. A. Colbeck. It is a large city on the Irrawaddy, and contains over 120,000 inhabitants. I can give no description of it as an eye-witness, not having visited the place. It is, however, built in the shape of a square, consisting almost entirely of bamboo houses, with the royal palace in its centre — fit for a semi-barbarous monarch, who claims a host of fantastic and exaggerated titles, and who gives audience to no one unless he creep barefooted into his presence.

As every one now knows, great and painful changes have taken place in this city within the last year, changes of which I cannot but here speak. When I arrived in British Burma, Mandalay was governed by the late king; one of those mild, yet capricious despots, who shower down untold favours upon those from whom they think any advantages are to be gained, but who stop them the instant they find their hopes disappointed. This was exemplified in our S.P.G. Mission, which was commenced in 1867 on the express invitation of his Majesty. He not only built at his own cost large day and boarding schools, but even a handsome church and clergy house. At that time the Rev. J. E. Marks had charge of the Mission; for whom the king had

contracted a singular friendship. There can, however, be no manner of doubt that in all this his object was simply political. Dr. Marks, indeed, has frequently told me of the adroit manner in which he had sometimes to extricate himself from positions of difficulty when the king endeavoured to make a tool of him for political purposes. At length the spell was broken. Dr. Marks was removed by the S.P.G. from Mandalay. The king then gradually lost interest in our work, and ended by ceasing to give it the least countenance or support.

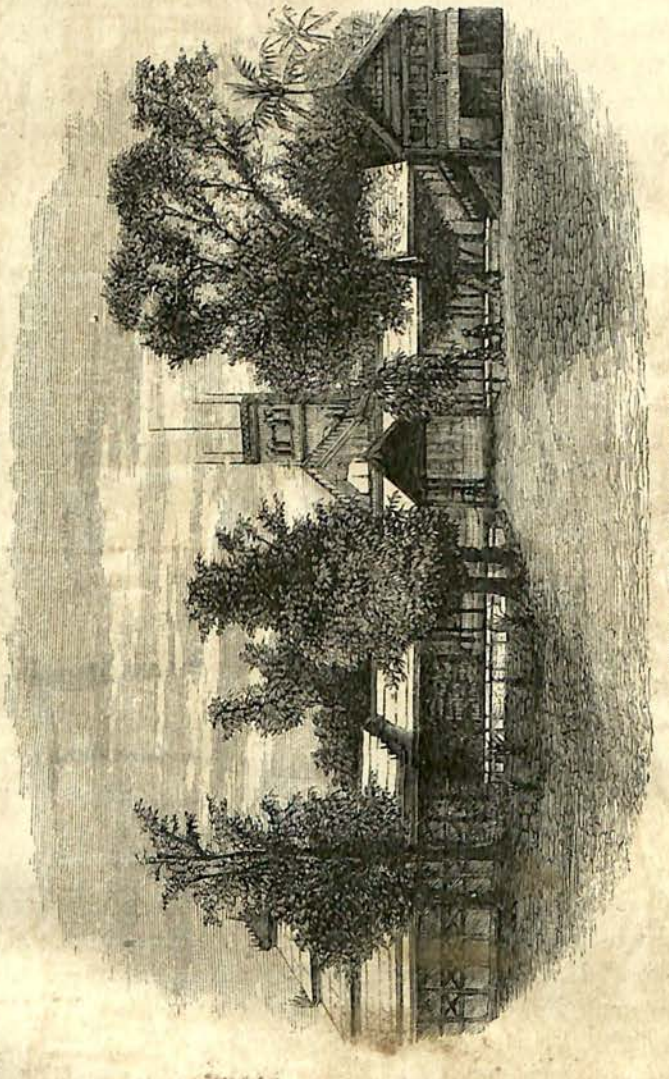


GATE OF THE CITY OF MANDALAY.

He died in the autumn of 1878, when those changes commenced which have, for the present, robbed us of our Mission altogether. How were they brought about? I will explain.

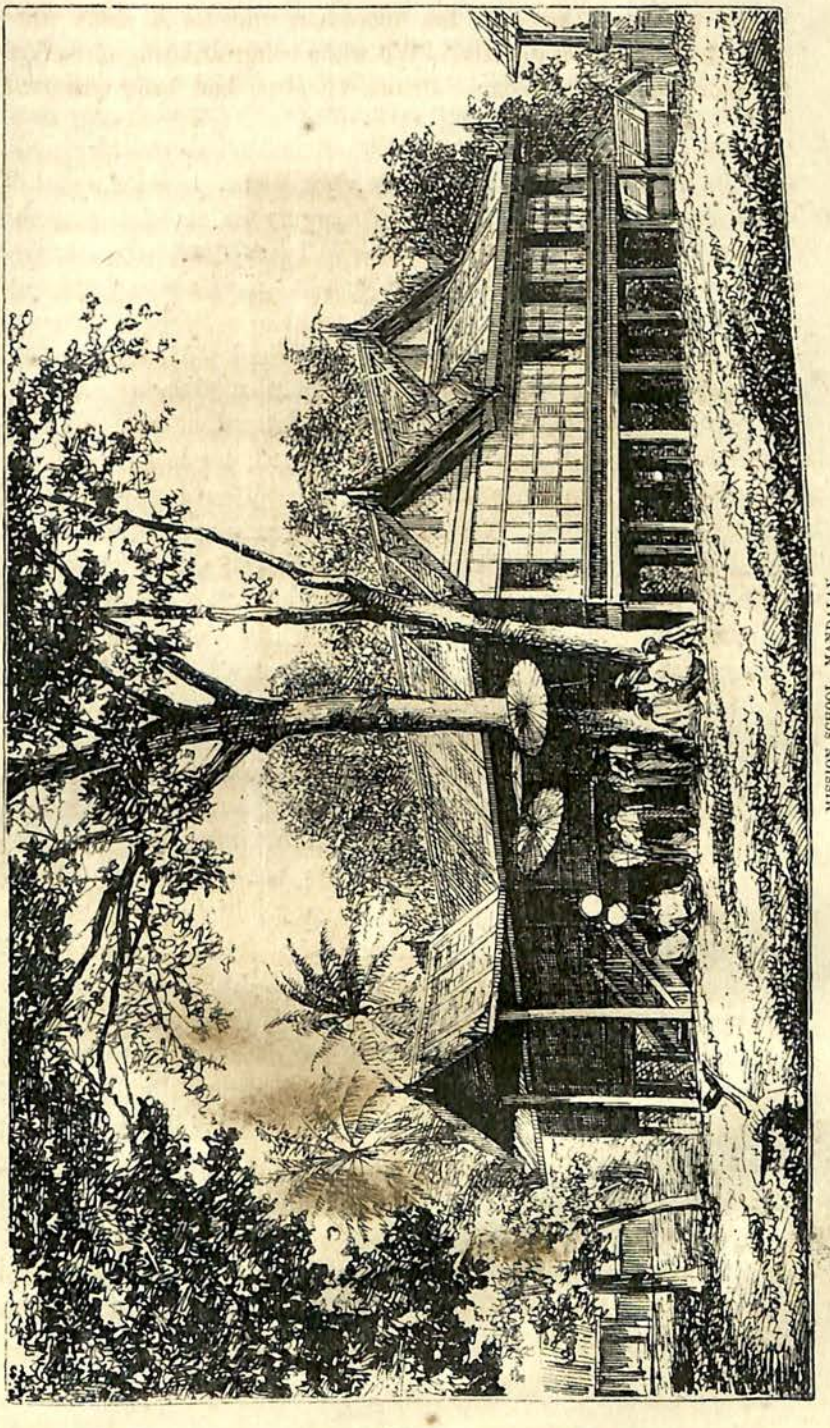
In former times, the death of a Burmese king had been a general signal for the outburst of sanguinary conflicts. On this occasion, when the king died, we flattered ourselves in Rangoon that such times had passed away; for the king's ministers seemed to be using unaccustomed caution in maintaining peace. It was announced that the dying monarch had constituted the

young prince "*Theebau*" his successor, and for a short time everything went on quietly. We were congratulating ourselves the more upon this, because Prince Theebau had been educated



MISSION BUILDINGS AT MANDALAY.

in Dr. Marks's school at Mandalay, and was therefore supposed to have received some English ideas, even with a possible substratum of modern civilisation. Alas, the vanity of human



MISSION SCHOOL, MANDALAY.

expectations! First there came an indistinct bazaar report throughout Rangoon, telling us that bad news was coming from Mandalay. Then followed tidings from Burmese merchants, saying that murders of many members of the royal family were secretly going on within the palace. At last all secrecy vanished, and the telegraph and newspapers openly announced a series of cruel assassinations which could scarcely be paralleled in the history of the Bulgarian atrocities. I shall not contaminate these pages by detailing them. Suffice it to say that in one way or another, men, women, and children, to the number of seventy, are on good grounds believed to have perished. Meanwhile this silly, self-inflated prince, more like a maniac than a man, had taken to the use of a spear, which he hurled at any one who offended him; and this was accompanied, as might well be imagined, by violent fits of intoxication. Could any state of things be more horrible? Mandalay was struck dumb with terror. Refugees came pouring along the river, scarcely knowing whose life would be secure. Even the English residents of the city felt extremely uncomfortable; for where you have to deal with a maddened young tiger such as this, surrounded by emissaries ready to do his bidding at any cost, one might naturally ask, "Whose turn will come next?"

The excitement was increased by a spirit of sullen, if not open, hostility to British interests, in consequence of expressions officially made by our Government to the young king respecting these massacres. Boasting threats were heard about the recovery of Pegu; Englishmen were publicly insulted in the streets of Mandalay; Burmese troops were drilled and armed as if for war; while seditious songs were sung about the streets of Rangoon by noisy Upper Burmans, who had apparently come down to excite disturbance. Under these circumstances, a guard of fifty sepoys was sent to the British Residency in Mandalay, between which place and the king's palace all communications had become closed. Again, several new regiments from Calcutta and Madras were stationed in Rangoon and Thayetmyo. Trade between Upper and British Burma became paralysed. Two chief princes of the royal family, also, who had fortunately escaped from the jaws of death, were now under the pledged protection of our Government. Even rumours spread about

Rangoon itself that the place would be fired; the local newspapers also hinted, rather foolishly, at the possible necessity of the ladies having to be provided with a place of safety inside the pagoda fortifications. Thus many nervous friends in England feared that we were in danger of our very lives.

All this time it was refreshing to see the calm self-reliance and imperturbability of our English residents, including even the ladies, who, while their friends at home were so apprehensive, themselves remained perfectly undismayed. Still more admirable was the behaviour of Mr. Colbeck, our devoted Missionary, in the chief centre of this excitement. For to his heroic conduct alone may be traced the saving of several important lives, seeing that it was to him the Nyoung Yan prince and his brother fled, together with their wives and children. At first these refugees were placed in the English church as a sanctuary. It soon, however, became transparent that if their lives were to be secured they must by some means or other be transferred to the British Residency. No easy business! For the way was dogged by Burmese soldiers, who were disguised as monks and coolies, having orders to capture the Nyoung Yan prince either dead or alive. Mr. Colbeck, however, was quite equal to the emergency. He dressed the princes as Madrassi servants, and bade them carry a lantern before him one dark night. He then disguised the Nyoung Yan's chief wife as a jewel merchant. The ruse succeeded. They reached the Residency safely. Moreover, when it was known that these important persons had eluded their watchers, the vigilance of the spy system became relaxed; the rest of the family with their retainers all getting over safely by ones and twos. Shortly after this they were sent by steamer to Rangoon, where I much enjoyed two interviews with them. Subsequently they were removed for still greater safety to Calcutta. I should add that this Nyoung Yan has, in the judgment of many, by reason of his birth and parentage, a far greater right to the throne than Theebau; and that, from his general popularity among the Burmese, he is not by any means unlikely one day to obtain it. The time may come indeed—and, in the opinion of most people, the sooner the better—when the British Government will see its way to set the Nyoung Yan prince upon the throne in place of

King Theebau, establishing a treaty with him for the more permanent pacification of the country.

A communication made to me by Mr. Colbeck some time after this, respecting his Mission work in the capital, will show that he was not only a preserver of human lives, but a diligent overseer of souls. He says, "Last Sunday two adults made their profession of faith. They were the stewardess of the Nyoung Yan prince's sister, and one of the maids of honour of the Nyoung Yan's mother. God willing, we shall baptise them next Sunday. One of these ladies is quite a child in knowledge, but receives with meekness the Word of God. She has been in the palace from her infancy, without once having left it till now. She is seventeen years of age, and first came to me as I was sitting in the vestry of the church some months ago, begging me to help her mistress, the Nyoung Yan's mother, who was being barbarously treated. The other lady is a clever, intelligent woman of about twenty-three. She has had a hard struggle to give up her Bhuddist idols, and perhaps, what is more to her, hopes of earthly grandeur. I have not the least doubt that both these ladies possess an intelligent and real desire to embrace Christianity. The elder groans in spirit that she is not able to go and tell the good news to her young mistress. If the members of Cæsar's household—the future Cæsar of Burma, as we believe—thus embrace the truth, may we not hope in due time that Cæsar himself will bow to Christ? The thought overpowers me. A nation might be born in a day. You will not wonder if, in the midst of such blessings, I greatly shun the idea of leaving Mandalay."

Such were his concluding words. Nevertheless, within a few months the British Residency had been withdrawn, the Mission broken up, the English Clergy House turned into a residence for Buddhist monks, and the church is reported to have been converted into a State Lottery Office! How inscrutable are the ways of God's providence! "How unsearchable are His judgments, and His ways past finding out!"

CHAPTER XII.

Breaking up of the rains—Extraordinary Confirmation in three languages at one time—Burma Bible and Tract meeting—Day of Intercession for Missions—Opening of our Schoolroom in Kemmendine—Commencement of Church Service in Thonzai—Rangoon Church Diocesan Conference.

THE recital of our Mandalay catastrophe has carried me away from the chronological point of my personal narrative. It was now about the time when we were expecting the rains to cease, and the cool weather to begin. Alas for human blindness! The rains were not heavy, nor were they constant, but neither were they cooling. On the contrary, I never felt Rangoon more oppressive, and we all agreed that the end of this Burmese monsoon formed the most trying season of the year. Even the nights as well as days were steaming.

It would be wearisome to describe the frequent cases of interest which I found in preaching to the Burmese boys at St. John's College, but I must record the 1st of November, when, within the octave of All Saints' Day, I had the privilege of baptising eleven children, and of receiving their parents to Holy Communion. In all this I could not but see the proofs of an uprising and consolidating influence over our native Church. I must chronicle also another fact toward this desirable end. I had frequently heard Dr. Marks complain that many of his baptised pupils left the College for situations in different parts of Burma, where they were cut off from all Christian worship and every influence for good—scattered in the jungles like sheep without a shepherd, having no relationship with Christian brethren, and in danger of losing all the savour of their religious life. I, therefore, suggested to him the desirableness of

forming some kind of union, or brotherhood, by means of which these exiled members of the body might find some association-ship with ourselves. He replied that he had often thought of the plan, but had never found time to work it out. These two living sparks of zeal, however, soon lighted up into a flame. Rules were agreed upon, and a society was formed under the title of "The Guild of St. John the Evangelist." Great interest was excited among the Christian boys of St. John's; and not a few of the ex-pupils who were scattered in jungle homes about Burma gladly asked for enrolment as members. Once every month we used to meet for prayer in the College Chapel, and then hold conference together in the dining-hall on subjects of practical interest, which bore on the difficulties and temptations of the Christian life under local circumstances. The young men themselves took part in these discussions. I am, therefore, not without hope that, through the infinite mercy of God, it may answer our designs, and eventually help toward unifying a native Burmese Church.

In reviewing these past scenes from my daily journal, it is marvellous how one event appears now to have succeeded another. No wonder the time passed so quickly and happily. It was November 17, another memorable Sunday in Rangoon, when we held a Missionary Confirmation, which was of a striking and most interesting character. Its peculiar feature consisted in the fact that natives of three separate peoples were all confirmed in one service, necessitating its conduct in three distinct languages. Thus the first hymn was sung in English for the Eurasian candidates, the second in Burmese for the Burmans, the third in Chinese for our Chinamen candidates. I delivered two brief addresses, which were slowly delivered sentence by sentence in English. After one sentence had been uttered thus for the ears of the Eurasians, it was translated into Burmese by Dr. Marks for the ears of the Burmans, and then a third time into Chinese, by the Chinese catechist, for the benefit of the Chinamen. In this way we went on, sentence by sentence. Of course it had all been carefully constructed beforehand, with a special view to the process, otherwise it would have been a failure. By these means, however, the whole went well, and all became thoroughly intelligible. During the laying on of hands,

when the Eurasians came forward to be confirmed, I repeated the appointed words in English, which required no supplement. But when the Burmans came forward, two and two together, after again repeating it in English, Dr. Marks followed it in Burmese, while I still retained the imposition of hands. The same course was pursued by myself, and the Chinese catechist as interpreter. I then concluded with the appointed Benediction in Burmese myself. The number of candidates was sixty-nine, of whom twenty-seven were Chinamen, twenty-five were Burmese, and seventeen Eurasians. In this way we were enabled to realise in a greater measure than we had ever felt before, the visibility of the Church Catholic and the true organic unity of Christian brotherhood. May the Spirit of God be ever mighty within these converts to preserve them faithful to their vows!

Two days after this we held our anniversary meeting of the "Burma Bible and Tract Society," in which my friend Dr. Marks took part, feeling, in common with myself, that, as all the Bibles and tracts which we employ so usefully in our Missions are entirely due to the American printing presses, it was a noble and generous, no less than an honest and just return, to assist the Society in its great work. Hitherto these anniversary meetings had been very thinly attended; I, therefore took occasion when preaching the Sunday previously to exhort attendance at this proposed assembly. The appeal succeeded. A large accession of new visitors plainly showed that greater interest was being excited. Among these there were no fewer than five officers of the British army, one of whom observed to me, on leaving the room, "I had no idea there was so much good going on." How, indeed, can men know this, unless they take the trouble to learn it?

As an illustration of the influence which these tracts exert on the Burmese (for they are all great readers) let me adduce the following. "A few months ago one Buddhist became very angry with another because he had asked him if he ever read any of the Christian tracts. He felt insulted, and turning to him said, 'Do you think we are all fools here? We know something of English laws, and do you think we are ignorant of the new laws of God?' He then put down his cigar, and took

a half-worn tract from his pocket, and began to read, saying, 'I tell you this God must conquer. I know it, and you will know it too, if you will only read and think.'" There are many in this position. They read and are half convinced; and the time will come when they will be converted.

November 30th (St. Andrew's Day) brought us to the "Day of Intercession for Missions," when, in the morning, at 8 A.M., I celebrated Holy Communion and preached at St. John's, and in the evening, at 6 P.M., in the Pro-Cathedral Church. This was a joyful day to me, for I had heard that the Bishop of Winchester had commended this, the daughter diocese, to his clergy for their Missionary offerings. Dr. Marks brought me the news, which he had read in the *Guardian* newspaper, and, in a few days, I had a letter from the good Bishop himself. All I could say was, "The Lord be praised." "*Qui confidunt in Domino sicut Mons Sion.*"

A few days after we had also a time of rejoicing in the opening of our new school at Kemmendine. Dr. Marks brought with him Mr. Scott and his St. John's choir boys. My own daughters also, and many Burmese were present. Among these were several Christian ladies, who, after our preliminary service of prayer and song, joined with us right heartily, as their English sisters did, in handing tea, cake, and bread and butter to the children. It was a most interesting sight to behold these women, elegantly dressed after their Burmese fashion, and glittering with diamonds, of which they are all so fond, yet performing this act of loving-kindness with as much gentleness and tenderness as if they had been Christian ladies from their infancy. I could only inwardly exclaim, "*O si sic omnes!*" It was a good beginning for Mr. Bernard; and I feel sure that, if any of the managers of the Christian Knowledge Society, to whose liberality we were indebted, could have been present, they would have mingled their own songs of praise with ours. This school, which began with only three pupils the next morning, has now within it twenty-five. Let us trust that it will go on and prosper more and more.

Two other topics, and then I shall have closed my record for the year.

The first of these will afford an illustration of the manner in

which English residents in the smaller stations of India are left without any religious ministrations. It must be understood that Government can only afford chaplains for the largest towns. These chaplains, under Episcopal guidance, are directed to pay periodical visits to other places of more than ordinary relative importance. But, alas, in consequence of the smallness of the

BURMESE LADY.

staff, there are many stations too insignificant even to command that amount of attention.

Hence, many places exist in British Burma where our fellow countrymen might go from year's end to year's end without any rites of the Church, were they not undertaken, as far as possible, by some resident officer of the Government. Thonzai, a village

on the Prome line of railway, was such a place. Receiving a letter, however, from Captain Forbes, Deputy-Commissioner of the Irrawaddy district, telling me that, if I would come and inaugurate services some Sunday for the few English residents in Thonzai, he would afterwards continue them himself, I gladly availed myself of the invitation. This place is interesting also, from the fact that one of its Burmese Government officials is a decided Christian, a pupil of St. John's College; and that, in his zeal and liberality, he has opened a Christian school entirely at his own expense. It was closed at the time of my visit, but it is doing a useful work. I merely mention this that my readers may see how the Gospel is slowly, yet surely, penetrating into Burma, not only by our direct Missionary labours, but by their reflex influences.

The remaining topic is of more general interest. It was in December that we held our first "Church Diocesan Conference" to which I have already alluded. Opened, and concluded with proper Church services, it was held in the Assembly Rooms on two successive days, and proved in some measure, I trust, that the Church was alive to a proper sense of its duty. This I had urged in my own sermons on the preceding Sunday; endeavouring to show that the organisation of a new diocese among the English of British Burma required them to rise to a new sense of their responsibilities; and that, as good Churchmen, they were bound to support their Bishop in his endeavours to consolidate and expand the work of the Church. Our first subject was "Charity Organisation" locally considered. The next was on "The best method of providing a more adequate supply of clergy for British Burma." On the following day we discussed "Orphan Asylums for British Burma," and "Our Diocesan Mission Work." The meetings were fairly well attended, and comprised, among readers of papers and speakers, many of the most influential persons in the province. Upon the whole, I believe I am expressing the general sense of public feeling when I say that this great venture of appeal for the help and co-operation of the laity was a success. Rangoon had been so long practically left to itself in Church matters, that its corporate Church life required generating. The conference was a first step toward it, and I trust it will not have been taken in vain.

CHAPTER XIII.

New Year temperature—New Year's greeting from our Christian Tamils—Horticultural Show—Burmese Pouays—Public sale of needlework—One hour's worries—Financial affairs of our Missions—Changes of chaplains—Another Missionary ordination.

WHAT a wonderfully equable temperature is upon the whole preserved in this country! The New Year commenced with the thermometer at 90° in the shade during midday, and 78° up to 11 P.M.; dust on the roads as in an English August; harvesting in the rice-fields; cricket matches and open-air evening parties—all these pleasant things, instead of chilblains, frostbites, and the untold miseries of bitter thaws, abundantly compensated for mosquitoes and exile from home.

January 1st, 1879, will long be remembered. Sitting in my verandah about 4 P.M., I heard the sound of a violin, accompanied by singing, at our compound gate. Presently a long line of Tamils—men, women, and children—advanced toward the house, with weird and wild-sounding hymns, to give their Bishop a New Year's greeting. On ascending the verandah, they all filed along the front rails in silence, and, when stationed in proper order, again broke out into a series of hymns with violin accompaniment. This done, they handed myself and daughters bouquets of flowers, and proceeded to read me a written address, which was composed in very good English, thanking me for the interest that I had taken in their spiritual welfare, and invoking every blessing upon myself, family, and diocese. This was read by their deacon, Abishekanathan. I replied in affectionate and grateful terms. At the conclusion of my brief reply the women then came forward and

showered over me broken sprigs of flowers, which they had reserved as a final mark of attention, performing the same ceremony also on my daughters, until at length the verandah floor was literally covered with flowers. After this friendly greeting we all knelt down and asked the Divine blessing. I then distributed sweetmeats to the children, in return for a cake which they deposited on the table, shook hands with them one by one, and bade them a hearty farewell. It need scarcely be added that, on leaving, the violin was once more brought into requisition, with resumed procession and hymn-singing. In this manner these simple-hearted people retired, under a pleasing conviction that their offices of Christian love had been duly and solemnly exercised.

No one must think of us in Rangoon as without our out-door amusements. Every Monday and Friday evening a fine regimental band plays before a large assembly of carriage-visitors in our lovely Cantonment Gardens. This month also we enjoyed a horti-agricultural show in Phayre Gardens—wonderfully reminding me of similar gatherings in England. The military band, the tents, the stalls of fruits and vegetables, with the names of exhibitors and prizes marking those competitors who had proved successful—all showed a counterpart to our own.

Another open-air entertainment was held in Dalhousie Park, on the edge of our royal lakes, when the boarders of St. John's College had what is called a treat, kindly furnished them by G. Dawson, Esq. On this occasion a Burmese play, or *Pouay* was acted for the enjoyment of the young ones. These pouays are one of the greatest characteristics of the Burmese, exciting them to the most passionate degree of earnestness, one play often lasting for ten or twelve nights in succession. For this acting there is no theatre or stage—nothing but a large tent, and even that is dispensed with when it takes place at night. Nor is there any stage scenery. The simple appliances are a pole or young tree fixed in the centre of a piece of ground marked out for the actors, with a box or two for changes of dress, and which serve for resting-places when the performance may require it. Nor is there even necessarily a dressing-room for the players. On the present occasion, for instance, every

slight change of dress was effected, on retirement from a particular scene, by simply turning to the rear; all readjustments being made while sitting upon the ground. Indeed, it was uncommonly pretty to see the *naïveté* and *nonchalance* with which the *prima donna* and other Burmese girls retired, powdering their faces and examining themselves in the looking-glass as if no one had been present. The acting, in the short piece now performed, was excessively comic, eliciting roars of laughter from the children and visitors who knew the language well enough to understand the jokes. The plot in these pouays is almost always about princes and princesses, with love, jealousies, quarrels, reconciliations, and dangerous positions of every sort. As for the dancing, which is an invariable part of these Burmese plays, it is a strange mixture of awkwardness and elegance. The dress of the women, fitting almost close to the feet, leaves no room for any counterpart to our European *ballet;* but the contortions of the arms, hands, and neck, and the subtle movements of their whole bodies, present features of great novelty. I was much struck with the extempore talent of these Burmese actors, who improvised with a prodigality of native wit, and some of whom had a power of facial expression which it would be impossible to exceed. All this served me with considerable matter for reflection, since it appeared to exhibit the germ of the drama as it must have existed in the prehistoric periods of mankind.

A totally different, yet by no means uninteresting open-air scene, about this period also presented itself in the grounds of Colonel and Mrs. Horace Browne, where we had a "Sale of Work," for the benefit of the S.P.G. Ladies' Association, being the proceeds of a large box made up by kind-hearted English ladies. Several of these boxes are annually sent out to the different stations in Burma where the Ladies' Association schools are working. Most generous and valuable gifts they are. On this occasion, the afternoon being cool, it was a time both of financial profit and of social enjoyment. The stalls were amply stocked; the sales were sufficiently prosperous; and the well-dressed ladies serving ices and refreshments were very duly honoured by attentions. We only wished our English sisters at home could have peeped in upon us to witness the satisfaction

which their liberality afforded. It must not be thought, however, from these pleasant reminiscences, that every-day life was all gold and glitter. Let me give a single entry, *per contra*, from my rough diary, of one hour's proceedings.

"This morning Mrs. S—— came with a peck of troubles about her school at ——. All this needs to be settled. Mrs. S—— had no sooner gone than Bernard brings the A—— catechist, telling me that his house has been burnt down, the which burnt an immediate hole also in my own pocket. No sooner had he gone away than Daniel, my butler, appeared to inform me of white ants having got into my new cocoa-nut matting on the verandah staircase. And—oh!—the sight thereof!" Such was the lively variety of incidents in one hour of my morning's life on February 17th, 1879.

Let us now turn to a graver subject—one which cost me infinite trouble, which turned me into a treasurer for the monetary affairs of the whole of our diocesan Missions, and which, added to other labours, taxed my time and energies to the utmost. Before entering into the diocese, and during the greater part of my first year's residence in it, all the funds spent upon our Burman Missions had been administered by the S.P.G Committee. Toward the end of 1878 this state of things, however, came under discussion, both the Calcutta and the Home Committees being of opinion that the time had arrived when, as Bishop of Rangoon, I should accept the responsibility of forming a separate organisation for Burma, and of administering the funds allotted to it by the parent Society quite independently of the Calcutta Committee. To this I cheerfully assented, feeling both its importance and its reasonableness. Accordingly a local committee, or council, was formed, with myself and another gentleman as joint treasurers. I ventured to press the appointment of myself in conjunction with a lay treasurer because I had learned, by past experience, how often such officers change, and how extremely important it might possibly become for the Bishop to get all the accounts of his diocese at his fingers' ends, in view of his being suddenly left without a helper. And well was it that we made that prudent arrangement; for the month was scarcely ended before circumstances obliged my coadjutor to retire, if not from his office, at least from all

practical work. Thus I was left alone, and a very arduous and complicated routine of official duty ensued, extending over all the Missionaries, catechists, schoolmasters, and schoolmistresses of our Missions, and involving the charge of banking accounts, cash-books, and ledgers, to an extent which was far more necessary than agreeable.

The early spring of this year made considerable changes among our chaplains. Mr. Taylor left Rangoon to relieve Mr. Warneford at Port Blair. The Rev. G. C. Moore, of Calcutta, arrived to take the place of Mr. Taylor. Mr. Pearson, of the Cantonment Church, shortly afterwards went to Japan on privilege leave, while Mr. Robarts, of Toungoo, took his post in Rangoon. These perpetual changes are very detrimental to true Church progress. More or less they mark the whole of our Indian life, but in Burma it is exceptionally the case, arising from the fact that our present staff of chaplains belongs to the late diocese of Calcutta. The chaplains are therefore at liberty to return to their old presidency. The truth is, we are at present in a transition state; nor will it be remedied until new chaplains can be allotted to us from England, who will come pledged to remain in Burma during their whole term of office. At this time we had only secured one of these, viz., the Rev. C. H. Chard, the new chaplain of Thayetmyo; and in the mysterious providence of God, this good man was shortly afterwards laid low with small pox. He had to take furlough and leave for England; his place being supplied by the Rev. J. Sandys from Bengal.

In the midst of such fluctuations among our chaplains, however, it gave me great comfort to feel that our Missionary work was going forward with more steady and advancing steps. The Mission in Toungoo now furnished me with three more candidates for ordination. These consisted of W. E. Jones, Esq., J. Kristna, and another Karen teacher, named Martway, all of whom came down by boat journey to be examined and admitted into the holy office of deacon. The nett result to our Mission field has been, that whereas when I arrived in the country, it numbered only four ordained Missionaries, I left it in August with twelve. To God be all the glory!

CHAPTER XIV.

Prevention of visit to Tavoy and Mergui—Voyage to Akyab—Description of the place—Products of Arakan—Total lack of Missions—The N. Arakan Hill tribes—Some of their laws and religious customs—Encouragement to form a Church Mission among them—Church matters in Akyab—Dreadful fire in the town—Results of the calamity—Return to Rangoon.

THOSE who study the map of Burma will see two places marked toward the south of Tenasserim, named Tavoy and Mergui. They are lovely spots, and containing English residents in connection with Government service, demanded visitation on the part both of Chief Commissioner and Bishop. By kind invitation from the former I was to accompany him thither, with one of my daughters, in a Government steamer. Man proposes, however, and God disposes; for just as we were beginning to make our arrangements to depart, the Chief Commissioner received an intimation from head-quarters in India, saying that owing to the complications at Mandalay, it would be wiser for him to postpone his visit. It was a great disappointment, and in the light of subsequent events, irreparable; for by missing that opportunity, I found no other, and was at last suddenly torn from my diocese without ever having had the means of doing my duty to those places.

There was but one other station of great importance which required my care, and to that I immediately turned attention. This was Akyab in Arakan, between which and Rangoon the communication is regular and easy. The distance, about 500 miles, was traversed in two days and a half, during the north-east monsoon, when the weather was everything that could be

desired. During this voyage we saw turtles lying in the sea, full of lazy enjoyment. We coasted, also, the Krishna shoal, from which, only a few years ago, a lighthouse suddenly disappeared in a heavy gale, and was afterwards no more heard of. We likewise passed two islands celebrated for their mineral oil wells, not far from Akyab itself; and at length came to anchor in the bay about 7 A.M. Here I was courteously received by J. G. S. Hodgkinson, Esq., Commissioner of Arakan, who entertained me during my week's sojourn, and afforded me every facility for the accomplishment of my visitation. Here too I found Major and Mrs. Plant, and made several other delightful acquaintances, of whom British Burma is so full.

Akyab is a charming place, situated at the mouth of the river Koladyne, which, rising in the far north, flows through 200 miles of British territory. This river is in its upper parts extremely picturesque, having little hamlets dotted here and there on the hill tops overlooking its banks, while in its southern course it is open to large boats for 140 miles. Immediately opposite to Akyab stands Savage Island, on which is a fine lighthouse. It is a most romantic spot, and one which, to myself, will be ever pleasant in retrospection from the remembrance of a delightful morning picnic under the hospitable superintendence of Mr. Hodgkinson and Captain and Mrs. Ransom. The English houses in this town, as in Rangoon, are separated from the native dwellings on a higher level. Banian and cassarina trees abound in marvellous luxuriance; I had never seen anything approaching to them in other parts of Burma. There is a place also called "The Point," in this part of Akyab, stretching out into the bay, which forms the favourite evening drive of the inhabitants. It consists of an assemblage of rocks on which is built a Rest-house affording delightful shade. How charming it was to wander about this place, beholding glorious waves dashing in among the rocks, and breathing the breezes of the ocean, I cannot describe. I went to bed each night listening to the roaring of waters upon the beach, dreaming that I was at home again on England's sea-girt shores.

The mountain ranges of Arakan are fine, being covered with forest-trees and bamboo-jungle, and intersected by valleys and mountain streams. The height of the more prominent ranges

average from 3,000 to 3,500 feet above the sea level, and the crest of Kyoukpandoung has been registered 4,500 feet. The products and natural resources of the district are also of deep interest. Comprising as it does so much rich valley land, well watered and timbered, and with a soil and vegetable growth of great productiveness, it offers a splendid field for the cultivation of tea and tobacco. The growth of this latter article of trade has, indeed, been already largely developed; as many as 3,500 acres being under cultivation. After tobacco, cotton crops form the next principal item of product. Teak plantations to the extent of 17,000 acres have been also opened by Government. Besides these products, Indian-rubber, beeswax, and ivory, are imported from the transfrontier districts. In some parts of the North Arakan mountains cinnamon trees are also abundant. I may add that indigo is likewise grown; not for exportation, but simply for the dyeing of native cotton cloths, which, in the shape of turbans, sheets, and haversack-bags, find a ready market in the country.

Is it not a pity that with resources so rich as these, there is yet a large amount of soil lying in virgin repose, within the reach of agricultural enterprise, totally unoccupied? Yet is it not sadder still to know, that in this division of the province of British Burma, covering 18,000 square miles, there is not one single Missionary? The American Missions once planted a station in Akyab, but surrendered it; and, at present, there is no witness for Christ among the Arakanese whatsoever. Nor is it the Arakanese alone who are thus neglected. There are mountain tribes on the North Arakan hills which would present us with a new and most interesting field of Christian labour, if the S.P.G., or other friends in England, could only be induced to realise the importance and hopefulness of starting a Church Mission among them. It would be a sphere of labour as interesting to the ethnologist and man of science as to the philanthropist and Missionary.

The names of these tribes are the Khamies, the Mros, the Chyoungthas, the Chaws, and the Khyens or Chins. I have not myself visited any of them, but, by information drawn from the spot, I can attest their characteristics. They are robust, hardy, well-made; and happy, if not intellectual-

looking. The Khamies are perhaps best entitled to be called aborigines, and, very singularly, there is a closely linguistic affinity between them and the Karens. All these tribes are of Turanian descent. The Chyoungthas are the only portion of the hill tribes who have any knowledge of reading and writing. The Chins or Khyens are the most widely spread, reaching even to Pegu. They are splendid sportsmen, depending wholly on their bows and arrows for their supply of animal food. To their poisoned arrows even game as large as bison and elephants become victims. This tribe, too, is peculiar in its language, and no less so for the manner in which they tattoo the faces of their women, the neglect of which they regard as a disgrace. The Chaws, likewise, have marks of distinctiveness from the rest of the tribes. They bury their dead instead of burning them. In their hair-dressing, also, they are peculiar; the men knotting their hair at the back and shaving it over their forehead, the women plaiting it in two tails, which are then brought up over their foreheads.

To say that these tribes are not cruel, excitable, and turbulent, would be false; but to say that they are not open to improvement and to amelioration of manners, would be no less so. Major Hughes, the Government superintendent of these tribes, who has spent many years among them, reports that they are generally honest in their dealings, and, as a rule, are truthful; nor are they intemperate. Laws, too, exist among them which show no inconsiderable grasp of moral principle. It is true that their only forms of punishment for wrong-doing are monetary fines; yet their selection of offences and the adjustment of their fines exhibit no little appreciation of what is right as between man and man. Thus murder is punishable by a fine of 600 rupees; homicide, by one of 300 rupees; assault with injury of person, by 100 rupees; theft, with return of the stolen property and thirty rupees forfeit. These, and other laws which I have not space to enter into, surely prove that in spite of the wild and otherwise uncivilised nature of these tribes, they have a basis and backbone of moral sense, and a conception of the rights and duties of social life, which would be most encouraging and hopeful in view of Christian Missionary work among them. The sphere, too, would be one in which no special hindrance

could interfere with their receptivity of the truth. Unlike the Hindus they have no priesthood or caste. Unlike the Buddhists they have no sacred books, or order of teachers, venerated by the claims of antiquity. Like the Karens, their religion is simply that of nature worship. Without any clear notion of the Supreme Being, they see in the streams, trees, and woods, mysterious spirits, whose mission it is to watch over them for evil or for good. Hence, to these spirits they look for the relief of their bodily ailments, and at the time of seed-sowing and harvest, no less than in sickness and sorrow, they offer fowls or pigs in sacrifice to them. Their natural religiousness of feeling is also evidenced by their practice of observing long fasts. Thus the Mros fast for forty days on the death of a relative, eating only rice. The Khamies also fast when their paddy crops have ripened, even avoiding fish.

Do not such facts give us reason to hope that the introduction of the Gospel, simply and lovingly taught them, would lift up these children of nature above the all-engrossing cares of their present wants, and prepare them for eternal life? May these few words assist in stirring the hearts of my readers to do what they can toward an object so truly glorious!

But what of Akyab? I regret to say that, not only is there no Missionary work going on in this place, but that since the transference of Mr. Myers to Maulmain, no chaplain has been found to take his post. Nor have I even found one at the time of writing these pages. Nevertheless, the inhabitants have guaranteed 150 rupees monthly, and Government has done the same. There is also a good parsonage, furnished and rent free; and a pretty, well-appointed church, in which I had the pleasure of preaching, baptising, and celebrating Holy Communion. The Government school of this town is a large and effective establishment. I examined it with the greatest satisfaction. A capital hospital, just built, also adds to the importance of the town. It was fortunate that these buildings stood where they do, for during my stay in Akyab, a tremendous conflagration took place, extending within a hundred yards of them. It was no ordinary fire; for it nearly devastated the town, and most certainly the whole of its business quarters. A space, indeed, of half a mile by one in area, was completely levelled. Almost every shop was

destroyed, with nine-tenths of the food available for our present necessities. Moreover, several persons were burned to death; while 8,000 lost their homes, as well as all worldly substance. And this within the space of about three hours!

The rapidity of the dreadful conflagration arose from the fact that an exceptionally high gale of wind was blowing from the sea, and that the fire-engine premises were burnt down on the very first outburst of the flames. The main cause, however, of all our native fires is the universal employment of bamboo woodwork and matting for the houses. I need scarcely say that the municipal authorities are endeavouring everywhere to minimise this evil as much as possible; but to get entirely rid of it is beyond their power.

The results of the calamity may be imagined. I find, for instance, in my diary: "March 23—Living to-day without bread. We used our last this morning at Holy Communion, in the 7.30 service. Never was so near famine before." As for the homeless natives, it was pitiable to drive along the roads and behold them sitting in crowds along the ground, looking on their property reduced to heaps of ashes. In our own country such a state of things would have been to the last degree appalling; but in Burma, where the climate is so equably warm that sleeping in the open air is no punishment, the misery of the situation was very much modified. Add to this, the natural impassiveness, and easy *nonchalance* of native character, which takes almost everything as it comes, and it will be no surprise to my readers when I say that, within thirty-six hours of the accident, hundreds of these sufferers were contentedly busying themselves in various expedients of self-help. Within three days, moreover, our Government authorities had built temporary shelters for almost all the destitute people.

Such were my final recollections of Akyab, on the morning of the 26th, when I left my friends behind me, and steamed away once more to Rangoon.

CHAPTER XV.

The approaching end—Remittances from the Diocese of Winchester—New work in Alatchyoung—Burmese Book of Common Prayer—Compilation of a Church Hymn Book for the Burmese—Opening of a Church book depôt in Rangoon—Appointment of a catechist for Prome—Formation of a medical mission in Toungoo—Building of the Tamil church in Rangoon—Postponement of projected labours—Domestic afflictions—Conclusion.

In commencing this, the last chapter of my "Personal Recollections of British Burma," I feel like a traveller who, after having wandered over open plains and sunny meadows, and enjoyed the light and freshness of free mountain air, is about to enter within some dark and gloomy cave which will have the effect of chilling his veins and reminding him of approaching death. Yet I cannot but go on. If the preceding narrative should have awakened the slightest interest, and if my endeavours to lay the foundation-lines of diocesan work in Rangoon should have commended themselves, however imperfectly, to any of my readers, it is only due to such that my story should be told to the end, and that the circumstances which led to the sudden interruption of my work should be properly explained.

Postponing this melancholy duty, however, to the last moment possible, let me now detail a few developments of fresh organisation which I was enabled to accomplish in the spring of last year, through the financial resources which had been so generously placed at my disposal by the Bishop of Winchester.

The sum remitted had amounted to 627*l.*, which, on being exchanged, yielded 7,550 rupees. Budgeting this amount for an expenditure of three years, I divided it into a capital and income

account. The results were cheering, and inspired me with hopes of much practical usefulness.

In the *first* place, we defrayed the cost of building a new schoolroom, as well as of supporting a schoolmaster in Alatchyoung; a place which will henceforth be memorable to myself as the first in which I ever pronounced the Absolution in Burmese. In the *second* place, we purchased a Mission boat for the purpose of securing an independent passage across the river from Kemmendine, which boat we made a memento of our gratitude by naming it "THE WINCHESTER," and by engraving and painting that name in the most conspicuous spot we could select.

I should say that, at this period, I had the advantage of co-operation in my work with the Rev. J. Fairclough, who had returned to his Missionary work in Rangoon after furlough; and who, in connection both with St. Michael's and St. Gabriel's, now gave me invaluable assistance. From the time of his arrival, for example, the Mission schoolroom at Kemmendine became practically a church every Sunday, while services were held in Alatchyoung once every week. From that time, also, the Tamil Mission was more fully and effectively superintended; and I think I may safely say that my own Missionary spirit became more than ever braced up into vigorous activity.

We now had three S.P.G. Missionaries among us who were good Burmese scholars (Messrs. Marks, Fairclough, and Colbeck), and two works of translation were lying before them of the utmost consequence—namely, the completion of our Book of Common Prayer, and the compilation of a Church Hymn Book. For the former we needed no funds, owing to a liberal grant from the S.P.C.K. of London. I therefore requested these gentlemen to form themselves into a Translation Committee, and proceed with the work as quickly as possible. Up to the present we had only published the Morning and Evening Prayer, with Litany and Baptismal Service. The Office of Holy Communion, the Athanasian Creed, Calendar of Lessons, and Occasional Services, were required to complete our full Liturgy. I am happy to say that these are now in progress. With our Church Hymn Book the case was entirely different. Hitherto nothing of the kind existed. We had been always obliged to use the American Missionary Hymn Book. Naturally feeling,

therefore, that along with the foundation of a Church diocese, the gift of a Burmese Church Hymn Book to it was indispensable; and having, through my Winchester fund, means now available for the publication of one, I set apart, in the *third* place, a portion of my budgeted capital fund to defray the necessary expenses. Mr. Colbeck, at Mandalay, had already forwarded me a fair number of specimen hymns. Selections also were made, by due permission of the copyright holders, from "Hymns Ancient and Modern," as well as from the American "Mission Hymn Book." The result is that the proof-sheets are now passing through the press; and that before many months are over this great desideratum for the native Burmese Church will have been obtained.

The next thing to which I turned my energies was the formation of a Church book depôt. This was a great want; for, as a matter of fact, there was not, either in Rangoon or in any other town of British Burma, a single shop where English or vernacular Church publications could be purchased as articles of regular stock. I therefore set apart, in the *fourth* place, another sum of money from the Winchester fund, in order to meet the expenses of this most desirable object. Engaging a stall in the municipal bazaar, close to our Pro-Cathedral, and furnishing it with books and book-cases, and engaging the services of a Christian Burmese as bookseller, I opened it for the general public good. This will be practically an S.P.C.K. depôt; for, since my return to England, I have forwarded from that depository two boxes of Bibles, Prayer Books, and other publications, some of which, with the usual liberality of the Committee, have been freely granted.

Another forward step in our Missionary organisation was also made out of the Winchester fund, in connection with Prome. In the opinion of Dr. Marks, as of myself, the time had come when the appointment of an able native catechist in that town would be useful; more especially as the new church was rapidly approaching completion. I therefore, in the *fifth* place, set aside a sum which would be sufficient to guarantee his income for three years, and transferred our Kemmendine sub-deacon to the work, filling up his place with another catechist.

Beside these arrangements, I had in view also, as soon as we

could find suitable agents, the planting of Burmese catechists in Henzadah and Maulmain. Nothing had been done in the matter, however, up to the time of my leaving the country. The only other work actually accomplished was a grant made, in the *sixth* place, toward a valuable catechist and schoolmaster in Thayet-myo, left there by Mr. Chard, and who was carrying on Sunday services for our native converts in the S.P.G. schoolroom, under the superintendence of the Rev. S. Sandys, then acting as Government chaplain in the place of Mr. Chard.

Two other works were also set on foot. One was a medical mission in Toungoo, proposed by Sir Walter Farquhar of Surrey, and liberally supported both by himself and other friends in the Winchester diocese. For this object I had secured a duly qualified native of Madras, who had a diploma from the Medical College of that city. He was now in Rangoon, waiting the arrival of medical stores and surgical instruments in order to proceed to his duty; and on reaching Toungoo was commissioned to open a dispensary immediately.

The other work was the building of the Tamil church of St. Gabriel. A reply having come from Government, generously granting me a free plot of ground for this purpose, I hastened to form a committee, and to publish a statement of funds already in hand, with an appeal for the balance required. About 2,000 rupees were still needed, of which 800 have since been collected.

My first pastoral, addressed to the clergy and laity of the diocese, was also now commenced; but alas, to be continued through family affliction, and eventually to be consigned for publication to the care of my dear friend, J. Crossthwaite, Esq., the Judicial Commissioner. It was the same with other matters; in fact, at this stage of the narrative every portion of my work became unhinged. Confirmations had been arranged for Rangoon and Maulmain; the church at Prome was on the point of being ready for consecration; committee meetings were being held for promoting the objects of our late Diocesan Conference, when, in the mysterious providence of God, a tempest-cloud of sorrow burst, which forced me against my will to return to England.

My eldest daughter, who had been more or less an invalid from occasional attacks of asthma, but whose brave spirit had enabled her to hold up daily without any symptoms of disease likely to

prove immediately dangerous, was on July the 1st attacked with delirium resulting from atrophy of the brain. The shock fell upon us like a thunderbolt. Let a dark veil be drawn over the untold misery of that month, during which we nursed, watched, and prayed for our precious sufferer. Suffice it to say that, while dearer to myself than my own life-blood, I was yet enabled, through grace, to yield her without a murmur to the will of my Heavenly Father. She fell asleep in Jesus on July the 28th; after which my cup of bitterness was filled by having to follow her to the grave on my own birthday, the 29th.

It would be an act of ingratitude, however, if I were not to acknowledge the wide-spread sympathy of a very large circle of friends, whose names it would be out of place to particularise. All which Christian fellowship with suffering could possibly do to alleviate sorrow was freely conferred; the recollection of which will ever continue, not only for its own sake, but as a tribute to the saintly character of my departed child, who, by her lovely life had embalmed her memory in so many faithful hearts.

Did I say that the cup of bitterness had been filled? It was not so. I had another daughter, whose life had seemed far more precarious than that of the former one, whose state had often been the subject of anxious doubts and fears during our residence in Rangoon. Was it any wonder, then, that during the excitement and distress of her sister's illness, the symptoms of this second invalid should have alarmed us? Totally unable to bear the excitement, she was removed to our kind friends at Government House, being nursed by Mrs. Aitcheson with a mother's tenderness; in which hospitable home all our party were subsequently lodged, until we finally took our departure from Burma.

The necessity of this departure, arising from the medical opinion that nothing short of instant removal from the climate could save or prolong my child's life, was like a third stroke of death to me. Yet how could it be otherwise? It was impossible that I could forsake her in her anguish by sending her home without a father's care. In her deep sorrow, indeed, she made me faithfully promise that I would never leave her till she died. Could such a request, and under such circumstances, have been refused? I solemnly made that promise; the

impression of my own mind, as well as that of Dr. Johnstone, our Rangoon medical adviser, being that she would probably never reach her native land. Nevertheless, as I am now writing these pages on January 1st, 1880, after having been apparently on her death-bed for more than three months, she still lives, and, with the closing days of the past year, has even rallied a little in strength.

The position in which I thus find myself placed is peculiarly distracting; and filling me, as it does, with grave fears about the future, makes me take this opportunity of saying a few words to my readers upon the subject. Clearly, while my daughter's life continues, it will be impossible for me to return to Rangoon. My heart is there, notwithstanding. Indeed, I can most conscientiously say that, to be forced into an abandonment of my diocese through this afflictive dispensation would prove the last drop of bitterness. Nevertheless, should my child's life be still permitted by our All-wise Father to linger out for months, against every human calculation (as in some consumptive cases happens), what must be done? Is the diocese to remain unoccupied by a Bishop when so much important work is waiting to be accomplished in it, merely for the purpose of gratifying my own personal wishes? Or, on the other hand, am I to pray for my child's death, that I may gratify this wish to return —just as if God's work in the Episcopate depended entirely upon my own resources? I am thankful that the issue lies with Him; and that, for the present, I have nothing left me but to sit at His feet, saying, "Lord, what wilt Thou have me to do?" Awaiting that issue, therefore—which cannot but be now decided within a few months—let me conclude by expressing a hope that my brief labours in Burma may not have been without some fruit to the glory of our Lord Jesus Christ. My life there has been intensely real. May its results prove equally useful!

THE END.

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